

SPIRITVALL PRESERVATIVES

against the Pestilence.

OR

SEVEN LECTURES ON
the 91. Psalm. First Printed in
Anno. 1593.

And now reuised, corrected, and published, as
generally for the instruction of ignorant peo-
ple: so specially for the confirmation of the
weake seruants of Iesus Christ, descri-
bing the most diuine and most
soueraigne Preseruatiues a-
gainst the pestilence.

By *H. Holland.*

Hereunto is added a sweete Prayer of M. R. Greenham,
neuer before published.

Leuit. 26. 25.

I will send a sword vpon you, that shall auenge the quar-
rell of my couenant, when ye are gathered in your
cities, I will send the Pestilence among you.

LONDON

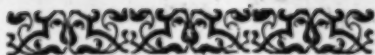
Printed by T. C. for Iohn Browne and Roger
Iackson. 1603.

10131



The Contents of this Booke.

- 1 Q. What benefit, comfort and rest Gods peop'e receiue by faith against the Pestilence.
- 2 Q. Wherefore the Lord smiteth his people with the Pestilence.
- 3 Q. How the wicked spirits are Gods speciall instruments in the Pestilence.
- 4 Q. That a good conscience is a speciall preseruation against the Pestilence.
- 5 Q. How graciously the Lord preserues his people by his holy Angels in the Pestilence.
- 6 Q. What wonderfull communion there is betwene Christ and his holy members, best knowne to Gods people in afflictions.
- 7 Of the visitation of the sicke in all diseases.



TO THE RIGHT HONORABLE SYR ROBERT LEE, LORD Maior of the Citie of *London*, and to the Right Worshipfull Syr *James Pemberton*, and Syr *John Swinerton*, Knights, and Sheriffes : and to the Right Worshipfull the Aldermen their brethren : H. H. wisheth all graces to be multiplied by Gods holy spirit, as for the gouernment of the said Citie, so for their owne euersla-
sting saluation in Iesus Christ.



He Almighty God (Right Honourable and Worshipfull) in all ages of the worlde, hath ener reclaimed his people from their sinnes, by sundry his most iust iudgements, and corrections : and warned them by his manifold mercies, and blessings, saith the holie psalmist, To walke vprightly in his statutes, and to obserue his lawes.

There is no nation in all Europe, freed from the bondage of Antichrist, and professing the holie Gospell of Iesus Christ, so en-

Psal. 105.

45.

Deut. 28

47.

Ps. 78. 10.

17.

Ps. 81. 13.

The Epistle

treated both waies for many yeares as we haue bene. The Lords mercies and blessings cannot be numbred, take a short view of his chastisements and fatherly corrections vppon vs. He hath put vs in minde of our disobedience often by the pestilence, which is one speciall reuenger of his couenant. And for many yeares past he

Ann. 1588 neuer left pleading with vs by warres, famine,
Ann. 1589. or by pestilence: but in all emils, when we cried
Psal. 107. vnto him, he soone called backe his anger,
18. and did not stir vp all his wrath against vs.
Psa. 78.37

An. 1592 Now againe when we thought all our sorrowes to be past, & that our blessed King should seale vp & conclude our peace with God & man: yet still the Lord proclaimes his wrath against vs.
Psa. 78.37 For we be not vpright with him, neither
An. 1593 are we faithfull in his couenant.

Anno. 81. Sundrie stories haue recorded, how in all
An. 188. ages the Lorde hath swept away multitudes with the pestilence.

Ioachim. In the yeare of Christ, 81. when Vespasian was Emperour, and againe in the yeare of
Camerar. Christ 188. in the daies of Commodus the
synopfi de Emperour, there died daily in Rome of the
peste pref. pestilence no lesse then 2000.
Euseb. in
chro.

An. 254 Againe in Anno. 254. there were fiftene
Alt. & M. prouinces of the Romane Empire, Incredibi-
P. 74. liter

Dedicatorie.

Liter exhaustæ (saith one) wonderfully wasted *Lanthe sea*
with the pestilence. *de peste.*

In the yeare 530. in Iustinians time in *Ann. 530.*
Constantinople and thereabouts, there died
5000. euery day, interdum etiam decem *Enseb. lib.*
millia, sometimes 10000. *9. cap. 8. &*

And in an other part of Greece it is said, *8. cap. 16.*
the plague destroyed so many, that there were *sub fine, &*
none lining to bury the dead. *7. cap. 21.*

The stories of the Church speake often of *An. 540.*
most greivous plagues vpon the Pagans for af-
flicting Gods people: for this cause *Anno. Euagr. lib.*
540. there was an vniuersall plague 50. *4. c. 24. &*
yeares together, which most greivously consu- *2 c. 6.*
med and tormented (saith Euagrius) all *An. 1359*
the world. And in Italy, it is said, that *Anno.*
1359. the pestilence destroyed so many that *1521.*
there scarce remained 10. of a thousand. And *Act. &*
in Rome where the sonne of perdition sit- *M. P. 682.*
teth as God in the Temple of God, was a
plague *Anno.*
Ann. 1521. that consumed aboue an *1576.*
hundreth thousand people.

And since the Gospel began to shine forth *Anno.*
in Germany and other parts of the world, the *1577.*
Lord hath consumed and wasted diuerse Cities *Ioachim.*
in the Popes dominions in Italy again, as Mil- *Camerar.*
lan, Padua, Venice, and many moe, about *insynopsi de*
peste.

The Epistle

Petrarch ex
millenis qui
busque
hom. vii. 10.
super essent.

Numb. 25. 9.

Psal. 106.

There was
avchement
Pestilence
in England.

Anno.

348.

Act. & M

P. 484.

and.

Anno.

1314.

Anno.

1591.

Anno.

1592.

Of a disea-

ses. 8. 51.

An. 1593.

the yeare 1576. and 1577. with a most
greenous pestilence, which destroyed a hun-
dred thousand in a Citie. And it is thought the
little kingdome of Bohemia lost no lesse then
300000. of the plague about the same time.

In the elder Church of the Jewes, the
Lorde often in a short time destroyed thou-
sands & millions: as for the sinnes of his peo-
ple with the Moabites, the plague burst in
upon them (saith the psalmist,) and smote
24. thousand. And in Dauids time, in three
daies 70000.

When we consider this hand of God so
mightie in consuming thousandes in great
wrath, both in the Church and without,
both in elder times and of late yeares, both
in forrein nations, & otherwhiles in this land,
and in this Honorable Citie: how is it, that
we do not extoll the most admirable lenitie,
and fatherly forbearing hand of the Lorde
uppon vs in these daies? for we shall seldome
read or see such gleaning of a few, with such
patience and long suffering as the Lord hath
done with vs.

Manie haue a brutish feare & worldly
sorrow, & as it seemeth, because of the losse of
their

Dedicatorie.

their long peace & prosperitie? but some again
on the other side, are so soole-bardie, that they
feare nothing, and thinke these louing warnings
of the Lord to be but ordinarie, and therefore
not to be feared: and neither regard as Chri-
stians anie amendment of life, nor as good Citi-
zens good and wise orders appointed for the
preseruatiō of this honorable Citie, and the
health of the Lordes people. The greatest sort
flie alwaies from the Lord as in the lesser evils,
so in this great calamitie to all the naturall
helps that can be found, and yet receiue small
benefit (as we all see) in the end, because they
seeke not in the first place to those most preci-
ous spiritual preseruatiues & helps which the
Lord offereth vs against the pestilence. Reason,
phisicke, & daily experience can teach vs, that
some secret causes worke in this plague more
then in any other. For this cause (R. H. & W.)
and to satisfie the request of some friends, I
was content this Treatise (containing I trust
some comfortable spiritual helpes against the
pestilence) should be published for the benefit
I hope of some of Gods people.

Now my humble request vnto your
Honor and Worships is, that as you be wise,
prouident and circumspect, and verie care-
full

Carnal and
irreligious
feares pre-
sumption
and securitie

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full to remove all naturall causes which seeme to breede, and do indeede give strength unto this venemous contagion, by observation of politticke orders in all the parts of this Honorable citie, so you would also be as vigilant, & strive with strong hands to remove the spiritual causes of the same; I meane that you should pare away all the rotten proud sinnes of this citie (which are corrigible by good lawes) as much as in you lieth with the sword of iustice. Your will is good, and hath bene (I heare for manye yeares) for to cast downe the diuellish theaters, the nurceries of whoredome and uncleannesse: they are Cupids and Venus temples, they are Bacchus and Sathans pallaces, they corrupt the youth of your citie intollerably: all eyes can see, and all chaste eares can witnes, & some of the maisters of these evil artes (when the Lord had humbled them by some great terrors) were drinen to confesse the same in extreme passions and pangs of death.

In all ages God and his Church hath ever abhorred these wicked abominations: let one man speake for all. Tertul shewing how Gods people differed from the Pagans in his sweet apologie for the Church against the gentils, he saith:

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saith : Nihil est nobis dictu, visu, audiu, *Abolog.*
 cum impudicia theatri. We cannot abide *c. 8.*
 to speake, to see, or heare anie thing of this
 shamelesse and vnchast wantonnesse o-
 your theaters. *They replied vpon you in this*
citie often, as elsewhere with authoritie and
censes, neuer allowed by the almightie. The
idle drones greatly prophaned, as in all the lan.
so specially in this citie, the Lords Saboth, and
carried away great flockes, or heards rather
of blinde people from the holy worship of Al-
mightie God. But our gracious King seeing the
greatnes of this impietie, hath already by Edict
reformed this euill : The Lord will not be un-
mindfull of him, for being thus mindfull of his
holy Saboths. Lord open thou his eyes to
 see the manifold impieties that as yet re-
 maine in Church and Common-wealth,
 and giue him a wise heart to reforme thy
 sanctuarie, according to the diuine rule
 thy most holy word. *As for naturall preser-*
uatiues the learned Phisitions can best direct
you. Yet giue me leaue onely to put your Honor
and Worships in mind of such helpes as some of
the learned haue greatly commended, and ma-
ny godly wise men, haue often wished for the
 benefite of this citie.

The

The Epistle

The first thing to bee desired is, that God would stirre up your hearts and others to provide more new burials for the citie, where the dead might better rest from the living, and the living better avoyd the contagion of the dead.

Leu. 13. 46 The second thing to be wished is, that many
2. Kin. 15. 5 houses were provided (as in elder times for the contagious leprosie, and many cities in other countries and kingdomes haue at this day) where the sicke of infected houses (if they desired more libertie) might haue more freedome of aire and benefit of the place for diet keeping, &c. For such as be pind up in their owne houses in the citie, as birdes in their cages, are often greatly plagued, the rich with want of ayre, the poore with famine. The last thing is this, that the sicke be committed to the custody & cure of such selected & chosen men, mercifull men, men fearing God, men of iudgement and knowledge, meeke to minister helpes both corporall and spirituall to ease the grievances of Gods people, both for their soules and bodies, and that such be well provided for, and encouraged with a most competent and sufficient salarie.

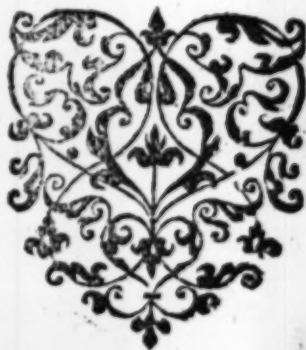
The Lord guide your hearts and spirits by his almightie spirit, and graunt you such spirituall

Dedicatorie.

virtuall courage, wisdom and indgement, as
that ye may faithfully execute the Lords indige-
ments in this Honorable Citie, to the glory of
God, the good of his Church, and the euer-
lasting comfort of your owne soules, through
Iesus Christ. Anno. 1603.

Your H. and W. to com-
maund and to vse in
the Lord,

Henry Holland.



THE EPISTLE TO the Reader.

Mat. 13.

14. 15.

Esa. 6. 9.

Fat things
want sente
and feeling.

WE may well say (good Reader) of the men of this age, as Christ & his Prophet spake of the people of their times: their eyes are shut and see not, their eares are beaue and heare not, their hearts are fat and feele not. Ignorant people swarme in all places, hauing eyes and cannot see how the Lords iudgements are threatned, and otherwhiles most iustly fall vpon them: They stop their eares from the Gospell, they can at no hand be charmed to any sincere obedience to it, such effeminate, delicate, and itching eares, as will not heare the charmer, charm be neuer so wisely. Their hearts are fat, they cannot vnderstand how leane their soules are, & how emptie of all good graces, & how stuffed & farced full of rotten & vsauerie sinnes in towne & country. What ignorance and blindnesse, what infidelitie and prophane-nesse, what pride & idlenesse, what gluttony and drunkennesse, what whoredome & vncleannes, what deceit and lying, what blasphemies and all cursed speaking, what riot and all maner of excessse, do raigne in most places?

For these sinnes & the like, many iudgements are fallen, and we haue yet escaped them. The
Lords

TO THE READER.

*Lords hand strineth to chasten vs, & not to consume vs: miserable people can hear when their belov-
 ies speak, but cannot hear when God doth speak.
 Your sinnes cause the pestilence, the pestilence
 in time will breed famine, great wants and penur-
 rie among you. The Lord give you eyes to see,
 eares to heare, and hearts to understand.*

*Make hast to reform your selues first, & then
 to your families, Teach & correct your unruly
 seruants, keepe them from theaters and other ab-
 hominations, bring them to sermons more care-
 fully, teach and correct your children for lying,
 swearing, & blasphemies. Teach at your family
 the holy grounds of religion, the feare of the
 Lord, for so ye are bound to do: if ye doubt of Deu. 6. 7.
 this, aske the Lord and he shall tell you. But a- 8. 9.
 lasse, most of you miserable people, neither can Gen. 18. 19
 teach, nor will learne any good: Nay, it is to be Exod. 12.
 feared, you teach your wives, children and ser- 26.
 uants, all the euill you see, heare, & know, euery Iosh. 24. 15
 where practised in the world. They learn of you The godly
 to sweare horribly, their wicked mouthes are tremble to
 full of othes: they learne of you to walke inordi- heare & see
 nately: for their liues are ungodly & prophane. your childre
 Families are the fountains of all commo- weals, and seruants
 in the streets
 purge the fountaines and the streames shall be
 clean, Wherfore I warn, such as fear the Lord,
 lone Gods people, regard their owne welfare in
 this*

THE EPISTLE

this life, & enerlasting saluation in that which is to come, teach, instruct, correct, & by all good meanes reform your families: for assuredly our sinnes call for many iudgements from the Lord vpon vs.

Pf. 101. 7. Purge your families I say, of vnclean persons,
Gen. 35. 2. as did Dauid & Iacob, not sparing euen your
Ep. 10 Phil. owne children in their disobedience, riotous and
Deut. 21. luxurious life. And humble your selues (in this
18. 20. and the like calamity) in abstinence and prayer:
 For so haue the people of god euer done in sundry
 afflictions, when they sought for any great
 blessings for theselues, or for the church of God,
Hest. 4. 16. Nehem. 1. 4. Act. 10. 30. And so did
2. Sam. 24. Dauid & his good people in the pestilence, they
25. rested not crying vnto the Lord, and then it is
Sic exoratus said: The Lord was entreated & appeased
est Iehouah toward the land, & the plague ceased from
10112. Israel.

Here I offer thee christian Reader, some spirituall helpes & cōforts, both against the pestilence and many other euils: if thou shalt receiue any benefit by them, giue God the praise & glory. Farewell in Christ, the yeare of our saluation. 1603.

Thine in the Lord Iesus.

Henrie Holland.



SPIRITVALL

PRESERVATIVES

against the Pestilence.

THE I. LECTVRE.

Psal. 91. 1.

*Who so resteth in the secret of the most high,
shall abide in the shadow of the Almighty.*



HIS Psalme is a very
precious Jewell, contain-
ing most sweete doc-
trine, and heavenly con-
solation. It is most like
to be written when * the
Angell of God in Da-
vids kingdome slew so
many thousands, in that short time through-
out all *Iewrie*. At which time the Lord mo-
ved to mercie by the instant prayers & con-

* Yet the
Iewes think
it to bee a
Psalme of
Moses.

Three daies

2 Sam. 24

tinuall 16. v. 25.

B

tinuall supplications of *David* and his people, the Angell was commaunded to holde his hand, as from *Ierusalem*, so from the whole land. Considering therefore all circumstances, this Psalmé may very well bee referred to that time and people. A short view of the whole Psalmé may thus bee giuen thee. They haue a most sufficient protection, as in all euils, so in this of the Pestilence, whom the Lord hideth in his secret place, comforteth in his almightie shadow, and couereth as with his holy wings. And this he doth to all them which assuredly rest by faith in him, & hope in him, which haue Gods word and holy veritie for their shield and sword, which do watchfully wait vpon him, in all reuerence, in all their waies, which wholly hang vpon him, as vpon their Almighty Father, in loue, in faith, and feare, which call vpon him in all their troubles. These men he protecteth fatherly, hee preserueth mightily by his good Angels, and comforteth sweetly by his holy spirit, as in all troubles, so in the dreadfull time of the Pestilence.

The parts of this Psalmé may be these.

The parts,

I. The first part is a proposition: verse 1.
for

for this generall doctrine is here first propounded: that who so resteth by faith in Gods providence, reposing himselfe in all afflictions, sweetly as in his fathers bosome, that man hath assuredly an almightie shadow, and protection against all euills of this life.

2 The second part is a confirmation, verse 2. by an argument drawne from the Prophets owne experience: it may be set in this forme,

What I finde true touching my faith, by mine owne spiritual experience in my selfe, Gods faithfull may find true by the like experience in themselves.

But I finde, and must ever professe it, that the Lords almightie shadow is my best protection against all euils, and my soueraigne preseruatiue in the Pestilence.

Therefore Gods holy people, if they do by their precious faith repose themselves in Gods bosome, they shall finde as an almightie protection against all euils, so a most soueraigne preseruatiue against the Pestilence.

3. The third part is an application of this sweete doctrine vnto all beleeuers, to stirre them vp to embrace it: from the third

verse to the fourteenth. Where we be to obserue:

I. How with many words, and sweete promises, he desires to cheere and confirme the hearts of the faithfull, that they may rest by a particular, victorious faith on God in the Pestilence.

1. ver. 3. *Surely he will deliuer thee.*

2. ver. 4. *He will couer thee.*

3. ver. 5. *Thou shalt not be afraide.*

4. ver. 7. *A thousand shall fall at the side, and it shall not come neare thee.*

5. ver. 13. *Thou shalt walke vpon the fierce Lyon. &c.*

Secondly obserue, how he calleth vpon the beleeuers to cleaue vnto Gods protection by a speciall faith: and to looke well vnto his waies. &c.

1. ver. 4. *He wil couer thee vnder his wings when thou shalt hide, or betake thy selfe vnder his feathers.*

2. ver. 9. 10. *Because thou hast set the Lord (which is mine hope) euen the most high, for thy refuge; there shal none occasion be giuen that euil may touch thee.*

3. *His Angels shall keepe thee, in all thy wayes.*

Thirdly,

against the Pestilence.

5

Thirdly, obserue with what varietie of names and arguments the Prophet setteth forth the nature and qualities of the Pestilence: for he calles it

1. *The snare of the hunter. ver. 3.*
2. *The noysome Pestilence. ver. 3.*
3. *The feare of the night. ver. 5.*
4. *The arrow flying by day. ver. 5.*
5. *The Pestilence that walketh in darknesse. verse. 6.*
7. *The reward of the wicked. ver. 8.*

Fourthly, marke what meanes the Lord vseth for our protection in the Pestilence: for the Prophet assureth vs, that the holy Angels of God are sent with a speciall charge and commission from God to preserve his faithfull people from euill spirits in the Pestilence.

ver. 11. He shal giue his Angels charge ouer thee, to keepe thee in all thy waies.

ver. 12. They shall beare thee in their hands that thou hurt not thy foote against a stone.

And thus farre the application.

The fourth part of this Psalm is a conclusion, wherein the Lord himselfe speaketh (as it were) to the heart of the beleeuer, feeding him with sweete promises, and instructing

Spiritnall Preseruatiues
ting him what duties hee requireth at his
hands.

1. Gods sweet promises are these
repeated.

1. *I will deliuer him. ver. 14. & 15.*
2. *I will set him vp on high, that is in a
sure place of defence. ver. 14.*
3. *I will heare his prayers. ver. 15.*
4. *I will be with him in troubles. ver. 15.*
5. *I. I will honour him. ver. 15.*
6. *I. I will giue him long life. ver. 16.*
7. *I will shew him my saluation. ver. 16.*

2. God requires in his children.

1. Faith. { *Because hee dependeth on me,*
2. Loue. { *or embraceth me. ver. 14.*
3. Knowledge and profession. *ver. 14.*
4. The spirit of prayer. *So soone as he cal-
leth vpon me I will heare him. ver. 15.*

The 91. Psalm. verse. 1.

*Who so * resteth in the secret of the most
high shall abide in the shadow of the Almighty.*

or dwelleth
in

The

THE first verse containeth the proposition of the whole Psalm, as is before shewed. The sense is this : That he which firmly standeth by faith in the Lords secret Seale, place, that is, vnder the Lords gracious providence and strong protection, when tempestuous calamities fall vpon the world for sin, he shall be graciously preserved as in an almightie shadow.

Secret * a place of refuge wherevnto a Tremell man runnes from the violence and rage of * *Latibulum* his enemies : as wilde beasts when they are in chafe before the hunters, make all speede into theyr dennes and holes for their defence. So much doth the word in the originall * signifie : And so in like manner the * *Baseter* prudent man hides himselfe in Gods bosome, when God smites his people with the Pestilence. *Pro. 22. 3.* *shall abide in the shadow.* or as the best reade, shall lodge all * night * *Ishlonā* in the shadow. Like as wearied travellers much spent with the heate of the Sunne and long trauel, greatly reioyce when they come to a couert where they may rest and refresh their wearie bodies : So the spirits of the faithful, much disquieted with the afflictions of this life, can find their sweet sleepe, when they

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they can by a holy faith in Iesus Christ, repose themselues as in the bosome of the Almightye.

Obserue.i.

Four sorts
of men in
troubles di-
uersly affec-
ted.

Iob. 3. 16.

Where first wee are to learne, how lo-
uingly the holy Ghost doth warne vs, to
cleaue vnto God, and to perseuere in his
holy worship in afflictions, in time of triall,
wherein the wicked runne to any of the
creatures, rather then to God, yea some-
times to Sathan himselve, before they
seeker any refuge or comfort in the Al-
mightye. Such as rest in the ordinary crea-
tures only, are meere Atheists; such as seek
to Sathan and his artes, are bewitched Pa-
pists, Idolaters, and such like. Such as when
all helpes faile them, are driven at last by
theyr corrections (as *Iob* speaketh) to
come vnto the Lord, are weake in the faith:
Such as first seek reconciliation and peace
with God by Iesus Christ, and then desire a
blessing in the vse of the creatures, are wise
and good Christians. The Prophet saith
not, they haue a sure defence in war, which
haue many men, many horses, &c. in fa-
mine store of corne and good prouision, in
pestilence good naturall preseruatiues and
curatiues: but that such as haue a strong
faith

against the Pestilence.

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faith in Iesus Christ, are then greatly blessed, and shall be mightily preserved.

Some thinke it is a light matter to come to God by faith, and to lye downe as it were in his bosome confidently in afflictions: But this is one speciall brand and marke of the faithfull, and that which God most desireth, and a point without the gracious assistance of Gods spirit, which is not in the power of flesh and bloud to practise.

There is a notable storie 2. Chron. 13. 18. of *Abiah* and his people of *Iudah*: of whom it is said, that *they prevailed* against their enemies, *because they stayed upon the Lord God of their father.* And the like we haue 2. Chron. 16. 7. of *Asa* his falling away in his latter age, in his afflictions: first he is said to haue run from the Lord to Gods professed enemies, the Syrians, and to haue made a covenant with them to helpe him in his warres against the Israelites: at which time *Hanni* the seer came to the King, and spake these words: *Because thou hast rested upon the King of Aram, and not rested in the Lord thy God, therefore is the host of that King of Aram run away from thee, and thou (verse 9.) shalt haue*

WARRES

warres againe. And then the Prophet confirmeth his prophesie by the kings former experience, in the victories the Lord gaue him before by faith, when hee cried to God in feruent prayer, saying: 2. Chron. 14. 11. *Helpe Lord, for we rest on thee. The Ethiopians and Lubbins, were they not a greast host, with charrets and horse exceeding many? yet because thou didst rest vpon the Lord, hee did deliuer them into thine hands:* then hee added this notable argument. *For the eyes of the Lord behold all the earth, to shewe him/elfe strong with them whose heart is sound towards him.* In the like maner he is noted in his sickness not to haue sought the Lorde in the first place, but the Physition. In all extremities then our first refuge must bee by faith vnto the true God; for he will be, and must be (if we regard but our alleageance only we owe vnto his maiestie) first sought for, and honored before the creatures.

I. Question.

What benefite, comfort, and rest Gods people may receiue by faith, in the Pessilence.

The

THe blessed faith of the Saints of God *Heb. 11. 6*
is a wonderfull supernaturall grace, *Rom. 14.*
by the which we greatly please God, *Io. 6. 9.*
and without it, we displease him in al things,
without exception.

This great grace and gift of God, as it is
most needfull at all seasons and turnes, so
most of all in extremities, for if it then faile
vs, we shall be carried away as with a maine
saile, from the Creator to the creature, and
and we shall fixe all our senses vpon them,
and confidence in them, & forget the great
Lord and gouernour of all the host of hea-
uen and earth. This vertue greatly pleased
Iesus Christ in his miraculous cures on
earth, and doth no lesse doubtlesse please
him now in heauen.

The faith of the Gospell, or Euangeli-
call requires; 1. that you beleeue that the
Messias is come: 2. that you beleeue that
Iesus Christ the sonne of the Virgin *Mary*
is God and Man, or God manifested in the
flesh, and that very Messias which was to
come. 3. that you beleeue in him, for your
perfect redemption. 4. lastly it was requi-
red in these which resorted vnto him for
miraculous cures, that they carried with
them

them a particular faith to be healed, that is a comfortable perswasion of heart, that hee both could and would heale them, and such afflicted persons as they prayed for, might be healed. This holy faith I say, greatly pleased Christ in earth, and shall preuaile with him in heauen also for all mercies and blessings to the worlds end.

And the contrary sinne did hinder many graces streaming sweetely from him vnto the Iewes, and so doth still to all vnbelieuers among the Gentiles. This the Euangelists tell vs, where they say, that when hee came to *Capernaum* his owne Countrey,

Math. 13. Hee did not many workes there, for their vn-
58. beleeves sake: And an other faith, Hee could

Mat. 6. 5. not there do any great workes for their vnbe-

Mar. 16. 14 leefe, and that he marvelled at their vnbeleefe.

Luk 8. 25. Wee see then how infidelitie may keepe
 backe from vs Iesus Christ with all his riches. The faithfull euer returned from his
 Majestie both sweetely comforted with his
 blessings, and graciously strengthened
 with his louing commendations. The

Matt. 3.
10. 13. Centurion which came vnto him in *Capernaum*, with a good heart and a sound faith,
 first he receiued this blessing, *Go thy way,*

and as thou hast beleueed, so be it vnto thee,
and his seruant was healed the same houre.

Then followed this comfortable commendation : *Verily I say vnto you, I haue not found so great faith euen in Israel.* Againe, the woman with the bloudie Issue, shee receiued many mercies from Iesus Christ; first this comfort, hee calls her *Daughter*; secondly this blessing, the issue of her blood was stayed and healed; thirdly, this commendation, *Daughter bee of good comfort, thy faith hath made thee whole.* Againe, two blinde men crie to be healed: hee asked them of their faith, *Beleeue ye that I am able to do this?* they said, *yea Lord*: and then hee said vnto them, according to your faith be it vnto you, and they were healed.

*Math. 9.
22.*

*Math. 9.
verse. 29.*

Of a Cananitish woman it is written, that she was most earnest with Christ: and she is at last gratiouly comforted, first with this commendation: *O woman great is thy faith, be it vnto thee as thou desirest*: secondly with this blessing, *Her daughter was made whole in that instant.* The like commendation and comfort receiued the blinde men in *Iericho*, and *Iairus* when Christ cured his Daughter: *Feare not, beleeue onely*

*Math. 15.
verse. 28.*

*Mar. 10. 15
Luk. 8. 50*

and

and ſhe ſhall be made whole.

Here I demand whether Gods miniſters and good people now, may not receiue as great mercies and bleſſings, as wel corporall as ſpirituell, by faith, as the people of the Iewes did, when Chriſt was conuerſant with them on the earth? Wee knowe, his knowledge, his loue, his mercies are not diminished or changed, his power and might is the ſame, and more glorified. Surely then that which letteth the free courſe of his graces and mercies from vs, muſt bee in our ſelues, ignorance, hardnes of heart, and great infidelitie.

Cyprian ſaith, in his time, hee and his brethren did wonderfully conuince Idolaters, confound Sathan and all his practiſes, caſt out diuels, and heale the poſſeſſed, by faith, praier, and faſting, &c. *Et vel exiliunt ſtatim, vel è vaneſcunt gradatim, prout fides patientis adiunat, &c.* The wicked ſpirits (ſaith he) either flye away preſently, or vaniſh away by degrees, as the patients faith helpeth, and as hee which healeth hath grace to preuaile with God. I know that myracles are paſt, and that the holy word is ſufficiently confirmed; notwithstanding, the Lord ceaſeth not

4. Tractat
de Idolorū
vanitate.

not to blesse his owne ordinances, and to graunt many mercies to the faith of his holy seruants, as hereafter in an other question shall be shewed.

Now, whereas we see often Gods good people in grace to bee smitten with the Pestilence, this hath troubled many, that these great plagues should light alike vpon good and euill without difference: this caused *Iobs* friends to account him an hypocrite. First I will answere this in *Cyprians* words.

Lewis. 26.

Dent. 28.

Mouet quosdam, quod equaliter cum gentibus nostros morbi istius valetudo corripiat, quasi ad hec crediderit Christianus, ut & immunis a contactu malorum, mundo & seculo feliciter fruatur, & non omnia hic aduersa perpeffus ad futuram latitiam reseruetur. Many thinke it strange that this mortalitie smiteth alike our bretheren with the Gentiles: as if a Christian did beleue to this end, he may with hearts ease in this present world be free from all euils, and not rather, that after he hath suffered here all sorrowes, hee might be reserued for those toyes which are to come.

Serm. 2.

de mortal.

Againe I say, Gods best children may fall into proud sinnes, as *Lot* into drunkennesse and incest, *Danid* into murder and adulteries,

ries, *Peter* into blasphemies: And therefore the curses of Gods lawes as crosse, are often inflicted vpon them. And as the Lord doth chastice for sinnes past and present, so he doth preuent by great rods great sinnes, whereinto we might fall; if wee were not greatly humbled. This may best be demonstrated by the holy presidents of the Scripture. It is storied *Luke 13. 10.* that Christ teaching in a Sinagogue of the Iewes on a Sabbath day, there was there a woman which *had a spirit of infirmitie eighteen yeares, and was bowed together, and could not lift up her selfe in any wise.* When Iesus sawe her, he called her to him, and said: Woman thou art loosed from thy disease: and he laid his hands on her, and immediately shee was made straight againe, and glorified God. And the ruler of the Sinagogue answered with indignation, because that Iesus had healed on the Sabbath day, and said vnto the people; there are fixe dayes in which men ought to worke, in them therefore come and be healed, and not on the Sabbath day. Then the Lord answered him, and said, Hypocrite, doeth not each one of you on the Sabbath day, loose his oxe or his asse from the

the stall, and leade him away to the water, and ought not this daughter of Abraham, whom Sathan hath bound eightene yeares, to bee loosed from this bond on the Sabbath day? Heere thou hast a faithfull daughter of Abraham tormented by Sathan in a most strange malady for many yeares. The like we see in the good man sick of the palsie, indeed a most dangerous palsie, commended for his faith, and such as carried him to be healed.

Math. 9. 2.

In like maner Gods children haue in all ages bene smitten with the Pestilence. David hath left vnto the Church a Psalm of remembrance, that Gods people may for euer learne instruction by his chastisements. The best Interpreters are of iudgement, that he was sore afflicted with the Pestilence: the symptomes and signes of this euill appeare in his mourning: he saith, *there is nothing sound in his flesh.* 2. *His wounds are rotten.* 3. *Hee is bowed and crooked with the paines.* 4. *His raines are full of burning.* 5. *Hee crieth for the paine of his heart,* Where this euill flieth (saith Galen) like a Dragon. Lastly hee saith: *His louers and friends stand aside from his plague.* It is most like also that

Psalm. 38.

David smitten with the Pestilence

C

Hence.

2. Kin. 20. *Hezekiab* was smitten with the Pestilence,
Heb. for he was deadly sicke for the time, & then
 it is said, the figges healed him of the *bile* or
carbuncle.

Most grieuous was the pestilentiall
 plague which *Iob* had, and so noysome was
 it, that as it befell *David*, his louers and his
 friends (which were no counterfeite friends,
 for they came indeede to minister spiri-
 tuall comforts to him) they stood aside
 from him seuen daies, & partly for sorrow,
 partly no doubt for feare of contagion, did
 not approach neare to any familiar commu-
 nication as they purposed.

In the argu-
 ment of this
 Plalme.

Leuit. 14.

37.

Num. 12.

Maister Beza that blessed seruant of the
 Lord, and light of Christs Church, was
 humbled foute times and his family, as hee
 confesseth himselfe, with the Pestilence.
 Againe, the plague of leprosie was no lesse
 grieuous and noysome then the Pestilence,
 for that it would in a strange maner, pierce
 into the stone walles, and very contagious
 was it: yet the good woman *Miriam*, *Mo-*
ses sister, was grieuously chastened for her
 sinnes with this plague, seuen dayes toge-
 ther.

At *Alexandria* there was a very great
 famine

famine and plague at one time, (for famine may breed the pestilence, and pestilence brings famine, and warres bring both). This plague consumed multitudes of people, and many good Christians; for when the Heathens fled, the Christians in a wonderfull compassion & mercie, buried the dead, which otherwise were deuoured and torne in peeces of dogs, and so were many good people poysoned with that infection and died, as *Eusebius* writeth.

*Lib. 7.
cap. 11.*

Thus then wee see Gods good children chastened in this present life, with the same rods with the wicked. For like as the father in the family giuing correction to his seruants, if any of his children more vntoward and disobedient then the rest, bee neare his hand, hee will happily smite him also with the same rodde, and yet loue him as his thilde, and not as a seruant: euen so the Almighty in the pestilence, and in a generall visitation vpon a Citie, Towne, or Countrey, he layes otherwhiles the same rods vpon his deare children wherewith he consumes the wicked. And yet *all shall worke together for the good of them which feare him.* *Rom. 8.28.*

For howsoeuer our Lord and maister in his anger, otherwhiles takes vp against vs the same scourges which he hath prepared for the vngodly, yet assuredly he will giue vs but his fatherly correction, and hee will cause vs to vnderstand, that all the chastisements of this present life, are not worthy the great glory, the sonnes of God shall receiue in the life to come. Heere let vs daily with *Jeremie*, in our visitations,

Ier. 15. 15 crie with open mouth; *O Lorde take mee not away in the continuance of thine anger.*

The Psalmist saith, hee casts foorth signes of his feare, anger, indignation, and wrath, whē he smites a people with the Pestilence. *Psal. 78. 49.*

And let vs strue mightily to bee comforted, and to rest patiently by faith in Iesus Christ. First let vs endeouour to receiue by faith an answer from Gods spirit, that our sinnes are couered and pardoned, and this answer shall more reuiue and comfort our hearts, then all the cordials in the world can reuiue the spirits or any partes of the outwarde man. Secondly, let vs mightily call for the confirmation of our faith, that wee may haue patience, *The daughter of God,*

Psal. 32. 5.
Luk. 7.

Heb. 10. 35

God, *Patientia Dei alumna*, saith *Tertul*: for *Tertul. de patientia.* this is a soueraigne preservative against this euill; for want of this, vnbeleeuers are like birdes in lime or snares, which the more they strue to escape, the more they are limed and snared. It is wonderfull what comfort and courage, faith by patience may *Heb. 11. 35* worke in all true beleeuers. This kept *A/sa* 32. when 20000. Ethiopians came about him *2. Chron.* to deuour him: he was greatly inuironed *14. 16.* & had a strange deliuerance. This comforted *Dauid* when he was ready to be stoned, God gaue him great courage, *Hee comforted 1. Sam. 30.* *himselfe in the Lord his God*, and receiued a 6. wonderfull deliuerance. Likewise *Hester Hest. 4. 14* in her most dangerous attempt, for the preservation of Gods people. *Hannaiah Mis. Dan. 3. 17* *shael*, and *Azariah*, and all the Martyrs of God in the world, were euer encouraged by faith patiently to beare for the truth sake *Heb. 11.* al the tortures & torments which the world could lay vpon them.

So let vs in the like straites whatsoeuer, of warres, famine, and pestilence, cast our selues by faith into Gods bosome, and desire that by patience we may possesse our soules *2. Tim. 1.* in peace: and say with *P.* I know whom *12.* I haue trusted.

Faith in Gods prouidence, and faith in the redemption goe together. We can neuer truly trust him with our bodies, if wee trust him not with our soules. And againe, if we doubt of his fauour in earthly things, we must needs much more doubt of the same in heavenly things.

*Triall of our faith in Gods
Prouidence.*

1. If wee do not in the good day, and in prosperitie, attend well the meanes of saluation, and store vp our soules with comforts, we shall be emptie in the euill day when it commeth.

2. If we be not first perswaded that all euil inuentions, & corrupt imaginations, either bred in vs by our owne corruption, or iniected into vs by the malice and craft of men or Angels be grieuous *a* sins before the Almighty: 2. if we do not mourne for our secret thoughts, *b* & inward back-sliding & falling from God: 3. if this holy mourning cause not in vs a holy hatred & detestation of all vaine shifts, and wicked inuentions of the world, we shall not possibly stand in the euill day. All

a Ge. 5. 6.

Pro. 12. 2.

Jo. 14.

b Act. 8.

c Ps. 119.

112.

All professe an affiance & trust in Gods providence, but vnlesse they trust in his word, thier rest is vaine, and will deceiue them in the euill day. A man must therefore with *Dauid*; *Psal. 119. 114.* say on this wise: *O Lord thou art my refuge and shield;* that is, I rest on thy providence: but note the euidence of this faith, *and my trust is in thy word*: for hee that doth not know, beleeue, reioyce, & trust in Gods word, he can haue no faith in Gods providēce. God promisseth things temporal & d things eternall: his word containes generall promises, and particular promises for all wants of body and soule: generall, as *Ioh. 1. Heb. 13. 5 6.* *I will neuer leaue thee, nor forsake thee*: The beleeuer must answer in hart: ô Lord thou art my refuge, and my trust is in thy word: particular for wants, *Pf. 34. 10. They which seek the Lord shall want nothing that is good*: To which voice answer with a beleeuing heart: *O Lord thou art my refuge, & my trust is in thy word.*

d .2 mIT
47.

Psal. 56.

4. If we haue hope in Gods providēce, we must take heed that we indent not with the Lord for any thing, but simply giue vp our selues to him, seeking Gods grace at al times and with all our hearts, and let vs aske other

things as pleaseth him: for whē we giue these outward things to the Lord, thē will he soonest giue them to vs againe. Thus did *David* in his affliction. 2. *Sam.* 25. 26. *If the Lord say, I haue no pleasure in thee, behold, here I am, let him do to me as seemeth good in his e; s.*

5. Wee may not aske earthly things as signes of his fauour, neither must we esteem the want of these things as tokens of his displeasure.

THE 2. LECTURE.

Verse. 2.

I say to the Lord, O my defence and my fortress, my God is he in whom I trust.

The second part, or confirmation of the former doctrine by an argument of experience.

HERE the Psalmist speaketh of his owne faith and experience, desiring thereby to teach and confirme others. The sense is this : Let the men of this life seeke rest and comfort where they please, I am thus resoluēd & haue purposed, in all troubles, plagues, &c. first to flie vnto the Almighty shadow of gods most gracious protection. And as I beleeeue, so will I speake in my

my heart before God, and with my mouth before men, that the Lord is my fortress: and the God in whom I will trust.

O my defence. The word signifieth a place of refuge to shelter our selues in a great tempest, *q. a.* I will seeke my protection o Lord vnder thy wings.

And my fortress. The word signifieth a place of defence in warres. Thus by many metaphors the Prophet desires to assure vs, what a sure refuge God is vnto his faithfull people in all their troubles.

In whom I trust. On whom I set all my rest: and not on the secondarie causes, or external meanes on which all vnbeleeuers stay themselves, and therefore if these faile them, they dispaire or be at their wits end. *Ier. 17. 5.* *Curled be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord.* And continually. *Pf. 40. 5.* *Blessed is the man that maketh the Lorde his trust.*

In this verse we may obserue a good mark of a true beleeuers to run to God, when most men run from God, as in all extremities we daily see. It is a most hard point to practise to diuert from the common roade of the wicked

Habak. 2. 4

Chap. 24.
15.

ked in euils, and to betake our selues to gods helpe and holy ordinance. The men of this world liue daily by examples, but we must liue by faith, we must be resolu'd as was *Iosua*, howsoeuer other men make choise for their gods and religion, yet (saith hee) *I and mine house will serue the Lord*. And as *Dauid* here saith: let the prophane multitude of vnbeleeuers, run to the creatures in their necessities, forgetting the Lord of life, yea some to the meanes hee vtterly forbiddeth, and others not a few, to the meere professed enemies of God, to Pagans and Idolaters, as often did the Kings of *Israel* and *Iudah*; yea to *Sathan* himselfe, as all such do which run to the diuellish faculties of witchcraft and sorcery: as the Egyptians when they were smitten with sundry plagues, they sought to their wizardly priests and coniurers, so the Chaldees, Babilonians, *Saul*, *Manasses*, *Nero*, *Iulian*, and such like in all ages. The hypocrites iudgement and practise is cleane contrary to this holy canon here taught vs, for he thinks it neuer safe to walke that way which most men treade not: of the way of the multitude, it is said, *Many finde it and like it, but the end is destruction.*

Luk. 13. 25

Mat. 7. 13

The

The 2. thing to be noted here, is how he Obseru. 2.
laboureth to teach others by his example.

This is a singular good way for teachers to conuert and confirme soules, by speaking vnto men of their owne sence, and experience of their faith. I finde faith hee by most comfortable experience, that they be safe which are in the Lords secret chamber, and vnder his almightie shadowe; I meane such as make God their castle and protection, and boldly cry vnto him, that they depend vpon him, trust and rest in his almightie prouidence. This is the best way to teach the ignorant, and to conuert sinners vnto God, by our owne faith, feeling, experience and practise: of this we haue many sweet presidents in scripture. This Prophet when hee hath receiued any spirituall comfort and instruction, hee is ever ready to communicate vnto others, what graces hee hath receiued, and how to come by them. Hauing receiued inspeakeable comfort in the free pardon of his sinnes. *Psal. 32. v. 5.* he saith, *v. 8. I will instruct thee and teach thee the way that thou shalt goe.* And *Psal. 51.* he sheweth how greatly God is delighted, that wee should teach others, what benefits we haue receiued

Verse. 12.

receiued. *I will teach thy wayes vnto the wicked, and sinners shall bee conuerted vnto thee.* This manner of teaching the Apostle thinks most effectuall and profitable, and therefore he vseth often in his owne example, to teach others great mysteries of religion: as of the dangerous conflicts between the flesh and the spirit, *Rom 7.* and *8.* of the vertue and great efficacie of Christs crosse, death, and resurrection, *Gal. 6. 14. 15. 16.* *Rom. 6. 6.* How greatly the faithfull esteeme of Iesus Christ and his Gospell, *1. Cor. 2. 2.* *Phil. 3. 8. 9.* And the Apostle thinks also this way best to comfort others in afflictions, for thus he writeth: *Blessed be God, euen the father of our Lord Iesus Christ, the father of all mercies, and the God of all comfort, which comforteth vs in all our tribulations, That we may be able to comfort them which are in any affliction, by the comfort wherewith, we are our selues comforted of the Lord.*

2. Cor. 1.

3 4.

The vse of this doctrine is this: every man to stirre vp himselfe to be mindfull of his brethren, to perform spirituall duties vnto them of instruction, admonition, exhortation, &c. as their state and condition shall require. And to this end, to begge of God

as

against the Pestilence. 29

as a louing and a mercifull spirit, so special-
ly the spirit of wisdom and iudgement,
that wee may know how to speake a good
word seasonably vnto him that is wearied
with his afflictions. *Es. 50. R. v. 4. Pro.*
25.11.

Verse. 3.

Surely hee will deliuer thee from the snare * or Pesti-
of the hunter, and from the grienous Pesti- lence of sor-
lence. rowes, or
most noi-
some.

HEere the Psalmist laboureth to ap-
ply the generall doctrine of the first
verse, and what hee hath spoken of
his owne faith and experience in the second
verse, vnto the present calamitie which was
vpon the Iewes in his time; and he strueth
to perswade euery one of the faithfull, that
they shall be deliuered from the flying An-
gell, which like a hunter raunged through-
out all *Iurie*, destroying so many thousands
with the grienous and deadly pestilence, if
they flie by faith, farre aboue the secundarie
causes vnto the Lords prouidence, and holy
protection.

I. Here learne, how that we must ende-
uour with all our might to strengthen one
an

The third
part of this
Psalme or
application
of the for-
mer doc-
trine here
begins.

an others faith in calamities. Doeſt thou beleue? canſt thou beleue? All things are poſſible to him that beleueth. Wilt thou lie downe in the ſhadow of the Almighty, ſurely he will deliuer thee.

2. The Peſtilence is heere called the *ſnare of the Hunter*, becauſe the Angell which was ſent from the Lord, like a Hunter or a fowler, ſtrangled & ſlew many from *Dan to Beerſheba* throughout all that kingdom with the Peſtilence. And it is not vniſitly compared vnto a ſnare, for that it catcheth ſodenly, ſome walking, ſome feeding, ſome ſporting, ſome waking, ſome ſleeping, as wee haue ſeene by our experience.

The Peſtilence is here ſaide to bee noiſome, grieuous, and painefull. The word noiſome, or grieuous, is in the originall a word of the pl. n. & ſignifieth griefes. So the plur. n. is vſed for the ſuperlatiue degree. *q. d.* the moſt grieuous peſtilence: ſo it was in elder times vnto *Dauid*, *Hezeiah*, and *Iob*, and ſo it is vnto this day in ſuch as are ſinitten, we ſee and know daily by their complaints.

Verse 4.

He will couer thee vnder his wings, and thou shalt be sure vnder his feathers; his truth shall be thy shield and buckler.

HEere the Prophet applyeth vnto the beleeuers spirit and conscience, the same gracious promise of protection, in other most sweete tearmes, and familiar speeches. When men are dilled with griefes, sorrowes, and calamities, they will hardly admit any consolation: for this cause the holy Ghost here so often repeateth the same promise of mercie and comfort vnto vs.

The metaphor of the Hen couering her young with her winges and feathers, is no lesse comfortable than familiar. Our Sauiour liketh it, *Math. 23. 27.* The like is also vsed, *Exod. 19. 4.* *I haue carried you vpon Eagles wings,* and haue brought you vnto me.

The metaphor wherein he compareth the truth of Gods promise vnto a shield and buckler in the warres, is thus vnderstood: Like as the shield and buckler couereth our bodies

bodies from the strokes and darts of our enemies : so the holy promise of Gods protection and deliuerance receiued by faith, strongly confirmeth our hearts to receiue any calamities or plague, and to rest confidently, as out of all danger in Gods almighty shadow. So is Gods promise called, *Pr* 30.5. *Every word of God is pure, and a shield to those that trust in him.*

Here note, that whereas before hee said, the Lord to bee the most sure protection of his people, hee ascribeth now that protection here vnto Gods truth, that is, the revealed promise of God, because the Lord can no other way be found, but in the word of promise, neither can our faith receiue him by any other meanes. So then, such as seek him without his word, shall neuer find him to their comfort. *Psal.* 119. 114.

2. Question.

Wherefore the Lord smiteth his people with the Pestilence.

THE Bookes of God giue the Pestilence many names, some proper, some

some borrowed and metaphoricall, which may helpe vs with some light to discerne the causes of this terrible destroyer of mankinde. First, the most fit and significant name in all the Scriptures, is giuen it in the third verse of this Psalm, *Deber bauoth* (a) a Pl. n. for superlatiue plague of sorrowes, or a plague of griefes and torments, for that it is both most noysome and painefull, as our experience teacheth vs. The same word is vsed, *Exod. 9. 3.* where it signifieth in like manner the Pestilence. But *Exod. 9. 3.* the murraine which fell vpon the beastes of *Egypt*. Because the murraine and the pestilence destroy both man and beast alike. Secondly, it is tropically called, The hand of the Lord. *2. Sam. 24. 14. Iad Iehonah.*

Because the Lordes power and might more appeares & is more manifested in this great euill, than in any other. I thinke it not fabulous what I haue heard some report, that they haue seene, as it were, the print of a hand vpon the armes and other parts of the body, of sundry smitten with the pestilence. I doe not ground this vpon the metaphors

Thirdly, the Pestilence in this Psalm hath sundry names, *Pachadlailah*, the feare of

D

of

Mortalibus
miserabile
hoc impri-
mis est im-
pendentem
tantam per-
niciem ne
odore qui-
dem sentire
nos posse.

Fernel. 14. c.

1. King. 8.

37.

(a) 2. Sam.

24. 14.

(b) Ezech.

14. 19.

Leuit. 26.

25.

Num. 14.

11.

(c) Exo. 9.

15.

Ezech. 38.

22. 11.

of the night, from the effect, for that it cau-
seth many feares in the night. So *David*,
Psalme 38. (2.) (b) *Chett*, an arrow flying by
day, because it strikes * suddenly, it is swift
and deadly. (3.) Verse 6. (a) *Destroyer*, againe,
walking in darke places, no light can helpe
vs to discern this contagion, this euil spreads
it selfe so closely, and so darkly. (4.) Verse 6.
Kereb, which word signifieth againe de-
struction or ruine, or as some say, the biting
of a wicked spirit. ve. 10. (5.) *Negang*, a plague,
a scourge, a whip, because it is the Lordes
great scourge for the correction of his peo-
ple. (6.) It is named also, 2 Sam. 24. 21. 25.
Magephab, which signifieth great smiting,
and grieuous beating, of *Nagaph*, to smite
and beate to death.

The holy Ghost in all his speeches con-
cerning this sicknesse, seemeth to desire to
lift vs vp aboue the secondarie causes, to
looke vpon the Lorde, and to fixe and
fasten all our senses vpon him. Thus *David*
speaketh, Let (a) vs fall now into the handes
of the Lord, for his mercies are great. And
the Lord is said to (b) send the Pestilence as it
were a messenger and executioner of his iu-
stice: And to meete (c) vs with the pestilence.

Exoan.

Exodus. 5. 3. And to smite with the pestilence, Ier. 29. 18

& to plead against his enemies with the Pestilence, and to persecute with the Pestilence. Wherefore when, and whersoeuer we see this hand of God, let vs remēber that the destroier is sent from God, to smite vs for our good, if we fly vnto his mercies, for they be great, as *Danid* speaketh, but for our iust confusion, if we abide still in our sinnes, and rest vpon the creatures, for now we must lift vp our selues to look on him which smiteth, pleadeth, and persecuteth vs for our sinnes most iustly, as we haue deserued, because wee would neuer acknowledge his hand, power and might, in his other ordinarie, fatherly, and gracious chastisements vpon vs. Now for the causes of the Pestilence, the Phisitios (who ought to guide vs in this argument) here some sweate much and gaine little; others either ouer-boldly flye vp to constellations, or too negligently ascribe it to secret causes. They all say, that it is an infectious poison, deadly enemy to the vitall spirits, with all speed flying into the hart the castle of life, but whence it cometh, whereof it ariseth, and wherefore it is sent, in these causes they confesse their ignorance,

Causes of
the pestilence

What the
pestilence is

*Fernelius
Lib. de ab-
diti.*

*Sed a vene-
nato iniqui-
namento
acrei infuso.
Hi sunt mor-
bi quos se-
pe dixi cau-
sam occul-
tam habere.*

Wherefore
the plague is
more grie-
uous in sum-
mer than in
winter.

rance. First, they say it is not bred of any e-
lementall qualitie, cold, hot, drie, moyst, but
doth proceed of some venomous pollution which
is spread in the ayre. Againe, saith he, *These be
the maladies I haue said often, they haue some
secret cause.*

And whereas some deeme the scorching
heate of Summer to be some cause of this e-
uill: he answereth, first euery hot disease
(as the Plague) is more dangerous and grie-
uous in hot times then in colde. Secondly,
that it is knowne by obseruation, that the
hottest Summers haue bin without all man-
ner of plagues, and that sometimes it hath
begun in Winter, and ceased in Summer or
Autumne. Thirdly, if any say that it is bred
of rotten exhalations, which abound in vn-
fauourie places of great cities, he answereth,
that it is found likewise to pester the people
also, which inhabite the most sweete and fa-
uourie regions that can be, and in the most
temperate season.

Againe he he saith, *Sunt pestilentie semi-
na vsque adeo occulta, &c.* The first causes
which breede the pestilence are so vnknowne,
so inuisible, and so strange to all our senses, that
we are altogether ignorant of them, and they
smite

smite vs when we thinke not of them; neither can they euer bee espied but by their effectes and euents. Againe, hee speaketh wittily of rotten and vsfauourie ayres. *Ea Epidemios quosdam morbos inferre solet, nunquam tamen sola pestilentes: ad pestilentiam interdum confert, & incrementum addit, at non illam excitare potest: sed causa altioris hoc opus est.* The putrifaction of the ayre (saith he) which ariseth of vncleane streetes, &c. it may cause some of the common & ordinary diseases among the people, but this alone can neuer breede the Pestilence. This giueth greater strength to the contagion, and increaseth it, but cannot beget this euill; the Pestilence is an effect of some higher power. Thus then wee see these learned Phisitions to confesse their ignorance in the causes of this most grievous sicknesse. The most they can say is, that it is a poyson sent into the ayre, which poysoneth and killeth men in a straunge manner: and it is not to bee forgotten, that this man sendeth vs aboue nature and secundarie causes vnto an higher power; that is, I thinke, to speake with the Scripture, to the mightie hand of God, as we haue before shewed.

Where the Phisition faileth and cannot

D 3

proceed

Vnsauourie
streets giue
strength to
the Pestilence,

proceed to discover the causes of straunge and incurable diseases, it were no disgrace for the best of them, to intreat the religious and learned Diuine to reach forth his helping hand. It were happie in Church and Commō-wealth, if men were so linked together in hearts and affections; for that Artes and Sciences liberall and common, are so coniugated and tied together, that they haue continuall reference one to another, and can neuer well want the helpe one of another.

Now to returne to our purpose, these three questions may here be considered.

1. *What moues Almightye God and our most mercifull Father, to smite his people with the Pestilence?*

2. *By what instruments he useth to smite his people in the Pestilence.*

3. *To what ende the Lorde thus smiteth his owne people in the Church with the Pestilence: and what vse we are to make of this, and of all kindes of afflictions?*

To come then to the Booke of God: first let vs learne I say, wherefore the Lord hath

hath sent in all ages this destroyer into the world. And next we will in like manner consider of the instruments and meanes whereby the Lorde poysoneth the Elements, and so smiteth man with the Pestilence. And lastly, to what ende hee thus proceeds in execution of his feareful iudgements.

The causes which moue the Lorde to persecute the worlde vniuersally with the Pestilence, are the intollerable sinnes of men: and in the Church these speciall impieties and wickednesses which followe, as motiues, and causes of this euill, are offered vnto our wise and godly consideration.

First I finde, that ignorance, contempt, and negligēce in the pure worship of God, causeth the Lord to smite vs with the Pestilence. *Moses saith to Pharaoh, Exod. 5. 3. Let vs goe three dayes iourney into the wildernesse, and sacrifice vnto the Lord our God.* Then hee addeth this reason. *Least he bring vpon vs the Pestilence or sword.* Contrarily, to the true worshipper it is said, *The Lord shall blesse thy bread and thy water, and I will take away all sicknesse from the midst of thee.*

The first
cause of the
pestilence.

Exod. 23.

25.

The second
cause of the
Pestilence.The third
cause of the
Pestilence.Psal 91.
Verse. 1.The fourth
cause of the
Pestilence.

A second cause is infidelitie and rebellion against the word, and the holy ministrie of the same. Thus saith the Lord, Num. 14. 11. 12. *How long will this people prouoke me? How long will it be ere they beleene me?* Here is the cause: *I will smite them with the Pestilence*: Here is the effect.

A third cause is this, to trust to the creatures in extremities, and not in the Lorde: as to men and armour in times of warre; this was *Dauids* sinne, for it is said, *Sathan stood vp against Israel, and prouoked David to number Israel.* 1. Chron. Chap. 21. verse. 1. Here is the cause: *So the Lord sent a Pestilence, and there fell of Israel seuentie thousand men,* verse 14. Here is the effect. Contrary vnto this sinne is the patient resting of the faithful vpon god in aduersities, to whom it is said, *Who so dwelleth in the secret of the most high, shall abide in the shadow of the Almighty.*

A fourth cause wee finde is spirituall and corporall whoredome, and all superstition whatsoeuer: of this cause *Moses* writeth, Num. 25. and *David* Psalme 106. 28. 29. *They inned themselves vnto Baal-peor, and did eate the offerings of the dead: thus they pro-*

provoked God to anger with their owne inuentions: thus farre the cause, the effect. And the Plague breake in vpon them.

A fifth cause is blasphemie, and all the prophanation of the most great and glorious name of God, and the want of a due feare and reuerence in his worship according to his name, power, and maiestie. *If thou wilt not feare this glorious and fearefull name of the Lord thy God.* (Here is the cause, want of reuerence of God, and all that is contrary to this feare, all prophanation of this great name of God) the effect followeth, *Then will I make thy plagues wonderfull, and the plagues of thy seed, euen great plagues, and of long continuance, and sore diseases and of long durance, all the diseases of Egypt, enery plague, &c.*

The fifth cause of the Pestilence.

The sixth cause of the Pestilence.

A sixth cause, is the gracelesse contempt of the holy word, and of the messengers and Ministers of the same. Thus saith *Ieremie*, to the Iewes in *Ierusalem*, which would not be taught by Gods word, and despised the Prophets of God, chap. 29. 18. *I will persecute them with the sword, with the famine, and with the Pestilence.* Here is the effect first, the cause followeth, *because they haue*

not

not heard, *I. obeyed my word, saith the Lord, which I sent vnto them by my seruants the Pro-*

The seventh
cause of the
Pestilence.

Chap. 28.

23.

The eight
cause of the
Pestilence.

Euseb. lib.

c. 16.

phets, &c. In the seventh place all the sins of *Sodome*, pride, fulnes of bread, want of mercy, idlenes, &c. may be numbred. These caused the famine, warres and pestilence in *Zedekiahs* miserable kingdome. *Ezech. 16. 46. 47.* and *Iere. 29. 17. 18.* And the eight cause, is the affliction & grieuance of Gods people, *Tyre* and *Sidon* they shal be smitten from the Lord with the pestilence, saith *Ezechiel*, for afflicting Gods people. *I will send her pestilence and blood into her streetes,* the cause is added, *they shall be no more a pricking thorne vnto the house of Israel, nor a grievous thorne.* *Eusebius* speaking of the famine, warres, and pestilence in the East parts vnder *Maximinus*, and at the same time in *Rome* and West parts vnder *Maxentius*, he sheweth the cause in these wordes, *Quis autem, si causam tantorum malorum inquirat, persecutionem aduersus nos motam causa loco assignare dubitauerit, &c.* Who shall doubt to affirme, that the persecution or affliction of Gods Church and people, was the cause of all the euils that fell vpon the world vnder those two Tyrants for tenne years

yeares space, for when they gaue libertie to the Christians their plague ceased. To the same purpose he writeth againe in the same story, shewing how all the calamities which came vpon the world, they are sent from God, for the affliction of his people. *Dis. 9. 1. 7.* 8.

Let the ninth cause bee the abuse of the holy Sacraments, as in generall of all diseases, so no doubt one especiall of the pestilence. Thus the Apostle speaketh: *For this cause, meaning the abuse of his Sacrament, first many are weake: secondly many are sicke: thirdly many are asleepe, i. dead already.* I. Cor. 11. 30. This also is a generall impietie, which hath ouer-spread Citie, Towne, and Countrey: for Saboths and Sacraments be exceedingly prophaned, by reason of the blinde ministrie of the land. Christ is not preached, his diuine mystries be not opened to the people. The precious and the vile are alike accepted to the Lordes Table. The idolater, and blasphemer, the murderer and bloody man, the adulterer and whoremonger, the vsurer and oppressor, are thought worthy men, to sit and feast with Iesus Chaiſt.

The tenth cause: the Lorde Iesus saith,
the

Matth. 24.
29.

the Pestilence is one of the messengers of his comming. These messengers some of them are long before, *Luke 21. verse 12.* as persecution for the Gospell, *Before all these they shall lay hands on you, &c.* Some not long before, as famine, warres, Pestilence, earthquakes, &c. *verse 9. But after these the ende followeth not by and by,* some shall be euen in his comming, *verse 26.* the powers of heauen to be shaken, the Sun to be darkned, the Moone to loose her light, the starres to fall, the whole frame of heauen to passe away with a noise, *2. Peter 3. 10.* the elements and the whole earth to consume away with heat, and lastly, the great signe of the sonne of man shall appeare. The Plague then in these times is the sword of reuenge, drawne foorth against all nations, when the Lorde sendeth it for the contempt of the Gospell of Iesus Christ, and to proclaime vnto men, that if the execution of this iudgement cannot preuaile against their securitie: the Lord himselfe commeth speedily to the generall iudgement, to sweepe away all sinners from the face of the earth, and to cast them into a place of torments: where they shall haue plagues, farre exceeding the plagues

plagues of *Egypt*, not only in body but also in minde, not for a day or two, but for euer. They shall haue plagues without end.

The eleuenth cause. If any yet would know wherefore the Lord sweepeth away so many thousands in the world among Pagans, with this beesome of destruction, let him take a veiwe of the plagues of *Egypt*, most terrible and dreadfull, for besides the reuenge of his people, the Lord mentioneth often another cause, namely the manifestation of his power and might, which he will haue knowne, as by his mercies among his people, so by his fearefull iudgements vpon his enemies, *Exod. 7. 4. and 5. By great iudgements the Egyptians shall know that I am the Lord. Chap. 9. 14. I will at this time send all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou maiest know that there is none like me in all the earth.*

The eleuenth cause of the Pestilence.

The twelfth and last cause, may bee this againe in the Church, & among Gods people, the reuenge of the couenant of the Lord, for where the Lordes Lieutenants and keepers of his couenant the magistrates are slow to draw forth the sword of iustice, there the Lord telleth vs he will draw forth his

his owne sword of famine, warres, and pestilence. *Leuit. 26. 14. 15.*

“ If ye will not obey me, nor doe all these
 “ commandements, and if yee shall despise
 “ mine ordinances, either if your soule abhor
 “ my lawes, so that ye will not do all my com-
 “ mandements but breake my couenant, &c.
 verse 25. I will send a sword vpon you,
 that shall auenge the quarrell of my coue-
 nant: *When you are gathered in your Cities, I*
will send the Pestilence among you. Deut. 28 15.
If thou wilt not obey the voyce of the Lord thy
God, to keepe and doe all his commandements,
&c. verse 21. The Lord shall make the pesti-
lence cleane vnto thee, untill he hath consumed
thee, the Lord shall smite thee with a consump-
tion, and with the scauer, & with a burning ague,
&c. verse. 27. the Lorde will smite thee with
the botch of Egypt, with the emerods and with
the scab, and with the itch, that thou canst not
be healed.

The con-
 clusion.

Now then condering the premises, may
 not we heere out of the Lords booke more
 certainly declare the causes of the pestilence
 than the learned Phisitian can doe? and let
 vs not now thinke it strange, that the Lord
 so smites vs in a short and light plague, but
 rather

rather let vs admire and extoll his mercies with all the praises we can: for considering the grosse ignorance, the great Atheisme, the beastly epicurisme, the prophane blasphemies, the wicked periuries, all the intollerable prophanations of Gods holy name, the abuse of the Lordes Sabbothes, the great contempt of Gods holy Ministerie, word and Sacraments, vncleannes, adulteries, incest, fraud, deceite, vsuries, and all manner of oppressions, with infinite more sinnes amongst vs, is it not a most admirable and miraculous mercy that wee bee not continually consumed with all the iudgements of the Almighty? within these few yeares, the Lord first began with a famine which smote al the parts of the whole land, not long after he made vs al to tremble with the sight of a most bloody Nation which came to deuoure vs: now in the last place, he hath called vs by Pestilence, to a sincere obedience vnto his Gospell. The first iudgement was soone forgotten; the second hath giuen vs no instruction. The Lorde grant this third and last of the Pestilence, may open the eyes of his people.

Great plagues and iudgements, argue
* great

These sins
raigne in e-
uery Citie,
towne, and
hamlet, and
yet the
watchmen
are a sleepe,
the Lords
covenant is
broken, the
watchmen
regard not,
and there-
fore he will
auenge the
quarrell of
his coue-
nant, by the
Pestilence.

Anno.

1587.

Anno.

1588.

Anno.

1592.

great sinnes assuredly, and great sinnes call for great iudgements. I conclude this question with the wise mans golden sentence,

*Eccle. 8. Though a sinner do euill an hundred times, and
11.12.15. God prolonge his daies, yet I know that it shall be
well with them that feare the Lord, and doe re-
uerence before him: but it shall not bee well to
the wicked, he shall be like a shadow, because he
feareth not before him.*

THE 3. LECTURE.

Verse 5. 6.

Verse 5. *Thou shalt not bee affraide of the
feare of the night, nor of the arrow that flyeth
by day.*

Verse 6. *I meane the Pestilence that wal-
keth in the darkenesse, and of the Plague that
destroyeth at noone-day.*

TO passe over the allegories, of which
some are not vnprofitably, nor vnfitly
here vnderstood by diuers of the lear-
ned Interpreters, I thinke it sufficient, to
commend vnto Gods people that sense on-
ly, which the scope of the whole Psalm
leadeth

leadeth me vnto. I vnderstand here therfore in all these sweet promises, by all these metaphors, and borrowed speeches, that great euill which the Prophet before, verse 3. in naturall and proper tearmes hath called *Deber hauoth*, *The grienous Pestilence*: or the pestilence of griefes, that is most grienous.

In the fift verse, The Pestilence hath two fit names, 1. *The terror of the the night*, a metonymie of the effect for the cause, because this sicknesse breeds many terrors & feares in the night.

1. Because the night is a solitary time, and solitarinesse doth encrease feares.

2. Because of the darkenesse of the times; for as all light brings comfort and boldnes, so all darknes workes feare and discouragement in the sound, much more in the weak, and now most of all when a man is readie to walk into the valley of the shadow of death, where is wont to be alwaies some agonies, and great causes of feare, *Psal. 23. 3. 4.*

3 The night breedes fearefull dreames, which in time of the Pestilence increase terrors. *Iob* in his affliction crieth out because hee is terrified with the visions of the night,

E

When

*Job. 7. 13. When I say my couch shall relieue mee, my bed
14. 15. shall bring comfort, in my meditation, then fea-
rest thou with dreames, and astonishedst me with
visions, my soule choseth rather to be strangled,
and to die, then to be in my bones.*

Note what
sundry ef-
fects this
feare
wrought in
Pharoh and
all his sub-
iects.

*2. King. 19.
35.*

When the Lord mindeth to amaze his enemies with any terrors, hee powreth his iudgements vpon them in the night season: when hee would shake all *Egypt*, hee slew one, euen the first borne in euery house in *Egypt*, at mid-night; and it caused a dreadfull crying and lamentation throughout the whole land, *Exod. 12. 29. 30. 33.* It was the night time whē the Lord slew 185000. in *Senacharibs* campe, that so he might beat downe the great insolencie of that proude enemy of his people.

First, the Pestilence is called, *the arrow that flyeth by day*. So *Dauid* called it, *Psal. 38.* For that it comes inuisibly, if mē be not wel sighted they cā hardly discern how it flies.

Secondly, for that it comes swiftly, a man can hardly auoid it.

Thirdly, because it strikes suddenly, as an arrow doth when men thinke least of it, sometimes in their mirth-making, feasting, gaming, &c.

Fourthly,

Fourthly, an arrow if it come neere the heart, giues a deadly wound; so this euill if it come once neere the heart, the Phisitions confesse it incurable.

In the 6. verse. The 2. trophes set down verse. 5. are expressed verse 6. Hee deliueers his meaning in plaine tearmes, which hee had vttered before, verse 3. and 5. in metaphors and in borrowed speeches: The Hebrew hath in verse 5. *The feare of the night, the arrow that flyeth, &c.* then the verse 6. *The Pestilence*, so that we may very fitly ad the word (*I meane*) or *I vnderstand*, the better to expresse the Prophets minde. It is said againe, 1. that the Pestilence *walketh in the darknes*, 2. *that it destroyeth at noone-day*. The pestilence, as some of iudgmēt auouch, is more violent in the night then in the day, & at mid-day, then in any other part of the day. First for the night, the ayre is made more grosse and thicke, with the coldnes of the night, and then the strong contagious poyson spread in the ayre, being driuen together (as in the generatiō of meteors, thunder and lightnings in the middle region of the aire) it is made more violent and deadly where it lighteth or smiteth any man.

No wisdom
in time of
Pestilence
to walke in
the aires of
night.

Secondly, where it is saide to *destroy at noonday*: the cause of this (they say) is for that in the day, the pores of our bodies are opened, and then when the Sun is in the highest pitch of the meridianall line, most open in all parts and arteries. This time therefore are we most apt to receiue any poyson, and this infectious vapour can soonest pierce in to our secret parts.

And it is knowne by the experience of many yeares, that albeit the heate of the Sun cause not this pestiferous exhalation, yet it may cause it to be more violent, and that all windes that come from that part, breed putrification and rottenness in all places.

Hypocrates
Aphorisme.

This saith one Aphorisme of *Hypocrates*, which is, *Venti meridionales, hyemales, sunt mortales*: South windes in winter doo bring death or mortalitie. But I iudge the simple meaning of the holy Ghost may be this: That the Pestilence spares not where God sends it, but smites downe at all times, as at midnight, so at mid-day all alike: in faire weather and in foule, in the mountaines and in the valleys, in the best ayres and in the worst, &c. And therefore when God shootes this arrow, men are warned

warned here to be in a readines at all times and in all places. Watch (saith our Lord and Sauour Iesus Christ) for ye know not what houre the theefe commeth. Thus much briefly for the sense and meaning of these two verses.

Now let vs consider yet somewhat more carefully, seeing the Pestilence breeds so many feares and terrors night and day, and is so great an enemy and destroyer of man-kinde : what instrumentes and meanes the Lord vseth for the affliction of his people in the Pestilence.

3. Question.

How the wicked spirits are Gods speciall instruments in the Pestilence.

3. *Surely hee will deliuer thee from the snare of the hunter. verse. 3.*

First here it seemes to mee very expedient, that wee take a short viewe in the booke of God, how Sathan and

his wicked spirits come to this great Dominion & principalitie vpon earth among men, and then wherfore he so hunteth, and striueth by all meanes in all ages for the death and destruction of mankind.

The holy Ghost telleth vs that Sathan and his angels, were created Angels of light, and companions in grace with the elect Angels of God, commended and blessed of God in that generall benediction and commendation of all the creatures.

But they continued not long in that loue and obedience of God, (being made mutable, and hauing a freedome of will, as all the rest) of their owne accord (God so permitting it, and denying in that instant the assistance of his grace, and mightie hand of his holy spirit) they disobeyed and displeased the Almighty, and so fell from that blessed light to extreame darkenesse, and from that wonderfull glory, to inspeakable and endlesse confusion. Afterwards these wicked spirites haue neuer rested to blaspheme God, and to destroy man by all the meanes they can, for Sathan is a murderer, and euer hath sinned with al his wicked angels from the beginning.

He

He first began with our first parents, for hee knew the rootes once infected, the whole bodie, armes, & branches are soone poysoned. And to the ende hee might inuisibly deceiue them, he first possessed the serpent, for this cause the Scriptures (a) call (a) *Renel.* him *that old Serpent* (b) *Mutum spiritualibus* 22.9. *viribus licet,* The Diuell can doe much by his 1. Cor. 11. spirituell strength, faith one. To be short, 3. the holy Ghost sheweth it, how after this, (b) *Turtul* by certaine degrees, he sought and had en- *Apoc. ca.* trance into the woman. First, that lying 22. spirit perswadeth her most impudently, of *Gene. 3. 1.* the vntruth of Gods law and holy word, concerning the forbidden fruite.

Secondly, by long conference with that wicked spirit, the woman beginneth to doubt, and to call in qustion the certaintie of Gods loue and holy truth. *Genes. cap. 2.* 17. cap. 3. 2. Long conference with Sathan dangerous, let him soone be packing.

Thirdly, as that holy light of God was emptied out of the minde by degrees, so (c) *Matth.* Sathan stept in, for where that light is hee 12. 43 44 hath no entrance.

Fourthly, when Sathan had once possessed her minde & blinded it, he then soorthwith slipt into the hart, & there (c) wrought

E 4. infidelitie,

infidelitie, first he blindes iudgement, then he easily corrupts affections.

Fifthly, when the heart was thus poisoned he easily filled it with euill thoughts, vn-cleane lustes, and wicked imaginations. Sixtly, wicked lustes of the heart, beeing set on fire with the sight of the forbidden fruite, stirred vp the affections, the affections the will, the mutable will the endeuer.

1. *Mens.* Seuenthly, from this inward corruption
2. *Cogitatio.* and subscription vnto Sathans sophistrie and calumniation against the trueth, followed that outward rebellion and mani-
3. *Affectus* fest apostacie and falling away from God.
4. *Voluntas*
5. *Studium.* Lastly, the woman bewitched by Sathan, was the second instrument to deceiue the man, who yeelded in all pointes by degrees as the woman, and so was brought to the same most horrible condition of death and condemnation. And thus began Sathan in our first parents to exercise his spirituall iurisdiction and kingdome vpon earth.

Gen. 3. 4.
3. 6.

Man is not able to expresse, how blessed and how glorious man then was before he fell to this league and societie with Sathan. Hee was more beloued of God,
more

more deare and precious vnto the Almighty, than all the frame of heauen and earth, and all things contained therein. For that hee was the end and last of all his creation, provided, for of all necessities before his creation, onely created with that wonderfull consultation of the Trinitie, the onely creature vpon earth, resembling his God in many beautifull graces, the glorious Lorde and Emperour ouer all creatures, in body shining like the Sunne, and immortall, *Math. 13. 45.* In minde beautified with wisdome and knowledge, *Col. 3. 10.* Like his God in righteousness and true holinesse, *Ephe. 4. 24.* So that in regard, as of his first honour, so of his last glory, which shall be yet more excellent, the Psalmist bursteth out into this holy admiration: *What is man! thou hast made him little lower then Angels, & crowned him with glory and honour.*

1

2

3

Gen. 4. 26.

Psal. 8. 84.

4

5

6

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8

Now then the Lorde hauing enriched him with so many graces, and aduanced him to that imperiall dignitie, because hee so shamefully subscribed and consented to Sathans vntroaths, and conspired with the onely enemy of the Almighty, his sinnes were

were most dreadfull, and drowned him in perdition with all his progenie. And thus we are all become the subiects, vassals and vncleane cages of wicked spirits, which haue an inuisible acquaintance, societie and spirituall affinitie with our spirits, before Christ come and *binde that strong man: Luk. 11. 21.* before the Gospell and faith in Iesus Christ, make cleane the heart. *Ioh. 15. 3. Act. 15. 9.* Before the mightie spirit transforme and reforme our mindes, hearts, and affections, *Rom 12. 2. Ephe. 4. 18.* This is *Adams* progenie: *Who can bring a cleane thing out of filthinesse? Iob. 14. 4.* There is not one. *vers. 14.* What is man that hee should be cleane? *verse 16.* Man is *abbominable and filthy, and drinketh iniquitie like water.* Nay, we are said before grace to be the very *seede of the serpent*, *Gen. 3. 15. Ephe. 2. 3. 4.* And the very *children of the diuell.* *Ioh. 8. 4.* And thus to conclude this point, the noblest of all inferior creatures, is become the vilest and basest of all creatures, and most abhorred of God, the wicked spirits excepted, in this life subiect to innumerable curses and miseries; in the next to infinite torments, and euerlasting: in this life the

Thus we are
all by nature
without ex-
ception.

the soule Sathans vassall to inuent, the body *Ep. 12.3.4*
Sathans instrument to practise; and in the
life to come, both companions of his confu-
sion.

Thus we see briefly how Sathan be-
came the god and prince of this worlde.
And this is hee, who with great power
and might continually ruleth and wor-
keth in all the sonnes of *Adam, the chil-* *Ep. 2.1.2.3*
drē of disobedience, as the Apostle spea-
keth. And hee worketh also so inuifibly,
and so strangely, that till Christ come and
his spirit, the most wise in this world can
neuer discern him: For this cause one saith
thus: *Suadent miris & inuifibilibus modis, De diuin.*
per illam substitutem suorum corporum, cor- *daxm. lib. 1.*
pora hominum non sentientium penetrando, seq. *cap. 33.*
cogitationibus eorum, per quadam imagina-
ria visa miscendo, siue vigilantium, siue dor-
mientium. They perswade by maruellous
and inuifible meanes, piercing by reason
of their ayrie thin bodies, the bodies of
men when they perceiue it not, and so con-
founding & mingling themselues by means
of some imaginations conceiued, with the
motions of their mindes both waking and
sleeping.

And

And thus hee poisoneth so strongly the senses of men, as the best Diuine is not able to expresse the manner of his working; How effectually and suddenly did hee possesse *Iudas*? How strangely did he surprise *Ananias* and *Sapphira*? Who can expresse how hee breathed such poyson into their hearts, or iniected such motions in their mindes?

Vt lumen
solis pene-
trat aquam,
nubem aerē,
ita spiritus
petrat om-
nia. P. M.

An other faith, hee worketh in his vassals with as great facilitie as the beames of the Sunne in any liquid or soft matter. *Tertullian* writeth of this secret power and working of Sathan in the soules of men very learnedly, &c. *Suppetit illis ad utramq; substantiam, &c.* Like as blasts destroy fruits and trees inuifibly & strangely, so (saith this learned man) do wicked spirits kill and poyson the bodies and soules of men.

And *Augustine* speaking of this point, doth notably teach vs the blindness and madnesse of men, who many times to excuse and couer Sathan, they blame some euill humour or distemperance in their bodies. *Damones* (saith he) *quantum vident fidem in homine crescere, tantum ab eo refu-*
giunt,

ginnt, si tamen in aliqua infidelitatis parte
 resederint, cum tempus inuenient, cogitatio-
 nes subiicient coraibus hominum, & illi nes-
 cientes vnde hac veniant suggestionibus de-
 monum quasi anima sue sensibus credunt
 suggerunt ergo alijs occasione corporea neces-
 sitatis delicias sequi, aliorum iracundiam ex-
 cusant per abundantiam fellis, aliorum insa-
 niam nigri fellis vehementia colorant, sed &
 stultitiam quorundam ob phlegmatis multi-
 tudinem extenuant. The diuels the more
 they see a man increase in faith, the more
 they flye from him; but if they haue any
 residence in any part infected with infi-
 delitie, when they finde opportunitie, they
 suggest many thoughts into mens hearts,
 and they not knowing whence these co-
 gitations come, they belecue the sugge-
 stions of deuils, as if they were the moti-
 ons of their owne spirits. They suggest
 therefore vnto some to follow after their de-
 lights, by occasion of some bodily necessitie,
 they excuse others for their anger by abun-
 dance of choller, and the madnesse of some
 they colour and hide vnder excesse of me-
 lancholy; and they lessen the folly of others
 also, because they abound in phlegme.

And

By speciall
evidences to
discerne and
discouer Sa-
thans habi-
tation.

And because this enimie so inuisible,
so mightie and so dangerous, can hardly
be discouered, great arguments and signes
of his kingdome and habitation are thus
by Gods light giuen vs. The heart full of
infidelitie without any measure of faith,
Act. 5. 3. 2. The minde full of grosse ig-
norance in the fundamentall pointes of
saluation. *2. Cor. 4. 4. Ephe. 5. 8. 4. 18. Col. 1.*
13. 3. To walke in the workes of darknes,
howsoeuer we pretend knowledge. *1. Io. 1.*
5, 6, 7. 4. Vncleannesse of body or soule;
Math. 12. 43. 5. A relapse into fearefull
sinnes, and to bee worse after then before.
2. Pet. 2. 2. 21. Math. 12. 44. 45. 6. To see
onely into the bare story of the Gospell,
not to vnderstand profitably any part of
it. *Luke. 8. 12.* 7. To persecute the word
with blasphemies, *Math. 12. 30.* And with
violence. *Io. 8. 44.* 8. To withstand the
true Preachers of the Gospell with all
subtiltie and mischiefe. *Act. 13. 10.* 9. To
haue Sathan breathing into the heart con-
tinuall disobedience. *Ephe. 2. 2.* 10. To be
as it were haltered and choked with cares,
riches, and pleasures. *Luk 8. 14.* All proud
sinnes argue Sathans presence in the wic-
ked

ked neuer humbled alwaies, and in the beleeuers when they fall into such sinnes, till they forsake them by repentance. *Dial-*
bolicibus est ebrietas, luxuria, fornicatio, &
vniversa vitia. Drunkenesse, riot, whore-
dome, and all proud sinnes, are the diuels
meat: that is, he lodgeth, feasteth, and spor-
teth himselfe where such abominations are
committed.

*Ierom. epist.
ad Damasc.*

Cyprian sheweth his vigilancie and great
strife to re-enter where hee is once dislod-
ged: *Circuit ille nos singulos, & tanquam ho-*
stis clausos obsidet muros, explorat, & tentat, an
sit aliqua pars membrorum minus stabilis, & mi-
nus fida, cuius adit, ad interiora penetrat.
The diuell compasseth about euery one
of vs, and as an enemy doth beset our
walles, hee searcheth and trieth whether
any part of vs be weake and vnsecure, that
thereby hee may haue entrance into vs a-
gain.

*Cypr. de li-
uore & celo
& Hel ser. 2.*

Finally, to end this point, and to come
vnto our purpose againe, there is nothing
we ought in all our liues to bee more care-
full of, then to striue to discern betweene
the true, the blessed, and most comfortable
peace of Iesus Christ in our hearts and
con-

The true
peace of
Christ, the
false peace
of Sathan.

consciences : and the false peace, and most dangerous and deadly sleepe of carnall and benumbed consciences, where Sathan dwelleth. That if wee haue the one, we may with all our might endeouour to preserue it : and if we be miserably deluded, and so endangered by the other, wee may with all speede come to the meanes appointed in the Gospell of Iesus Christ for our deliuerance. Great and deadly is the sleepe of all Atheists, hypocrites, and carnall men, before Sathans face by the light of the Gospell bee discerned. They are like men which haue drunke some deadly poyson, they can but sleepe and delight in sleeping, and yet perswade themselues in this miserable security that all is wel. Our Sauour rendereth a reason of this when he saith: Sathan watcheth them with all his strength, munition, armour, and with all violence, struing to keepe blinde in this state all he can to the day of death.

There can bee no true peace before Christ by his word and spirit cast forth Sathan out of the mindes and hearts of men: as long as men loue darkenesse, and hate light; as long as the stonie, slintie, polluted heart

Ro. 15. 11.

1. Th. 5. 6.

1. Cor. 15.

34.

2. Cor. 2. 18.

2. Cor. 4.

34.

Luk. 11.

21.

2. Cor. 4. 4

1

Tit. 1. 15.

Ezech. 11

19.

heart and conscience remaineth, the peace and sleepe is to be suspected to be Sathanicall.

Secondly, before Christ giue peace, hee must needes warre with Sathan, *Luk. 11. 21.* In this warfare the prisoner that Christ taketh which fought against him, is the soule of man, &c. a man therefore must be captiuat, and so in soule humbled vnder Christ before true peace in Christs kingdome: that peace therefore which is before humiliation, is to be suspected.

Thirdly, where Christ hath ouercome, there his goood spirit watcheth, for hee will not leese any that he hath found. *Io. 10. 28.* Where that spirit is, there hee worketh true sanctification of soule, spirit, and body. *1. Thess. 5. 23.* Where therefore true sanctification is wanting, the peace is dangerous, and to be suspected. But of this more in another question.

Now to returne to that wee purposed, let vs consider briefly whether the wicked spirites are Gods instruments and messengers to sinite vs with the Pestilence. The Lorde vscth no doubt as in many other of his iudgements, so in this: the ministerie

Ps. 104. 4

nisterie of Angels good and euill : *Hee maketh his Angels like the windes, and his ministers are like a flame of fire.* It was (as it seemeth to me) a good Angell, which with his sword drawne slew so many thousands in *Israel* in *Dauids* time. Howbeit *Augustine* saith, hee can neuer remember that the good Angels execute any iudgements vpon any good people. And it was the Angell of the Lord that slew in *Senacherib*s campe in one night 185000. And they were good Angels which came to *Sodome* and *Gomor*, when it was destroyed with fire and brimstone.

2. Sam. 24.

1. Cbr. 21

16.

Aug. in

Psal. 78.

2. Ki. 19. 35.

Gen. 19.

Antiq. 19. 7

Bubonem

supra ca-

pit suum

fumi exten-

to misfidentē

Ael. 12. 3

It was likewise the Angell of the Lord which smote proud *Herod*, that hee was eaten of wormes, *Ael. 12. 13.* Yet *Iosephus* saith hee sawe an Owle, or a Diuell in that likenesse ouer his head, presaging that miserable death. And he addeth there followed great torments in his inwarde parts. His grandfather was eaten of lice, but this Tyrants death seemeth to be of some fore griping, and gnawing wormes in his bowels : hee was made wormes meate, saith Saint *Luke*. It may be hee was tormented of lice without, and wormes within. But they

they were euill spirits and Sathans angels which plagued Egypt, *Psal. 78. 49. 50.* Hee cast vpon them the fiercenesse of his anger, indignation, and wrath, and vexation by the sending out of euill angels: hee made a way to his anger: hee spared not their soule from death, but gaue their life to the Pestilence.

And sathan is saide to fill lobes body all ouer with most pestiferous botches and biles. One faith, the diuell gathereth of the first seeds of nature, and applyeth them to some matter, and so can produce strange effects, but how farre hee can proceede in nature it is hard to iudge. The diuell is limited two wayes. First hee cannot out-reach nature. Secondly, the will of the Lord: so (saith hee) the diuell can bring pestilence, famine, biles, for he knoweth of what causes these euils do arise. And another reuerend diuine faith: The wicked angels are Gods instruments in the pestilence, working by naturall causes.

So the diuell is said to send the godly to prison, but by meanes of tyrants *Reue. 2. 10.* and chap. 6. 8. 9. verse 1. At the commandement of God the windes are in like manner sent forth by euill angels,

Wicked spirits by sorcery filled their soules with errors destroyed their bodies with the pestilence.

Malakim Ragnim. Iob. 1. & 2.

P. M.

Beza de peste. Ille spiri. Daemoniacus de mentibus vestris aduersus nos angelatur. Tert. Apoc. 27.

from the which windes doubtlesse it is manifest, that many infections of the ayre, and this infection chiefly doth arise. And *Augustine* vpon the Psalme 78. hee is of iudgement, that the good and euill Angels can vse these visible Elements, and by them effect many things. As men (saith he) can vse them, not onely to sustaine life, but also according to the measure of their knowledge, most artificially both in sundrie superfluous trifles, and in diuers mechanical effects.

Math. 8.
14. 15.

There be three sorts of maladies where by the wicked are plagued, and the godly chastened of the Lord. The first kinde is meere naturall: the second is meere diabolicall: the third is mixt. Meere naturall I call all those which haue their causes knowne in nature, discerned and cured, not by rude Empyricks, but by the learned in the practise of Physicke, as the ordinary common diseases among the people. Meere diabolicall I thinke wee may call those euils wherein no cause appeared to the most perfect and learned Physitions, but some secret cause; that is, some wicked spirit sent of God to distemper the body.

and to cause the naturall faculties and parts of the body, eyther not to be able to performe their duties, or to benumbe the body, or to do farre more, with greater strength and violence then nature alone can effect: such were those the scripture calls *demoniaci*, possessed of diuels, or holden of diuels; or as some learned men reade, inspired by diuels. In which most grieuous affliction, Sathan doth most commonly bereaue the possessed of the vse of common sense and reason, working in them beside their ordinarie course of nature straunge effects, euen such as the most iudicious both Phisitians and Diuines cannot ascribe to any other cause but to Sathans effectuell working.

There is great wisdom and heede to bee taken in helping and healing such at this day; for it is not done by coniuration or diuination, as Popish Priestles profess and practise, but by entreating the Lord humbly in fasting and prayer. I see no warrant we haue to talke or question with Sathan: for hee is the Lords executioner, hee hath sent him; what authoritie then haue wee to commaund

him to depart, where God hath sent him. A Prince or Magistrate is offended with a subiect for some disloyaltie, an Officer is sent to imprison him: shall hee or any other, charge the Officer in the Princes name to let him alone, and not to touch him? Is it not their way onely to pacifie the Prince, and so the Magistrate will commaund the Officer to surcease? euen so where God sendeth Sathan his executioner to arest any person in any forme or manner, in body or minde: the onely way no doubt, is to entreat the Lord to be pacified, and to rebuke Sathan.

Againe, we reade often that Sathan tormented many in sundry most grieuous diseases, which I call the third and mixt kinde; for by secret poysons hee hath made them incurable to the best practitioners in Physicke in all ages. The good woman mentioned *Luke 13. verse 16.* shee is saide to bee bounde of Sathan *18. yeares, and to haue a spirit of infirmie.*

And such were many lunatikes, and may be to this day, they had a disease of causes partly knowne, partly vnknowne,
Mat.

*Matt. 17. 15. Maister haue pittie on my sonne,
for he is a lunatike.*

The learned deriue the cause of this euill from the Moone as the name importeth, because they haue obserued, that such as are borne in the change are thus pained, but note what the Euangelist addeth, and wee shall see the secret cause of it, verse 18. *Iesus rebuked the diuell, and hee went out of him, and the childe was healed in that houre.*

Here then we see a disease in part naturall, in part sathanicall. And maister *Caluine* hee saith, that experience teacheth vs howe this disease dooth increase and decrease according to the course of the Moone: yet this lets not, but that Sathan can put in his effectuall working in the naturall meanes.

Neg, tamen hoc obstat quo minus sathan naturalibus medijs suos impetus permiscuenit.

The woman also mentioned *Marke. 5. 25.* labouring of an issue of blood twelue yeares, may seeme to be grieuous on this manner, for some cause or causes scene to bee secret and vnknowne (such be sa-

thans practises) for it is said shee had suffered many things of the Phisitions, and had spent all shee had, and it auailed her nothing, but she became much worse, and this woman was one of Gods elect, for shee heard afterwarde these gracious
Verse. 34. wordes : *Daughter thy faith hath made thee whole, goe in peace, * and be whole of thy plague.*

Of this third and last kinde I iudge to bee our common plague and pestilence at this day. My reasons are : First it is partly
 1 naturall; for if there were here no naturall cause, then those whom the plague hath infected, cannot doubtlesse so much as bee eased; much lesse healed by naturall remedies : but this second to bee very false, our
 2 common sence and experience dayly teacheth vs. Secondly, it must haue also some secret cause: for the learned, as I haue before noted, cannot finde it to arise of any elementall
 3 qualitie in nature. But my greatest and surest ground is this, the word of the Lorde speaketh it plainly, that the wicked spirits are his messengers, and his instruments for this purpose.

If

If any doubt of this, let him looke into the iudgements which were inflicted vpon *Egypt* and *Iob*, by the ministerie of wicked spirites, for so the Psalmist speaketh, they vexed and tormented *Egypt* with wonderfull plagues.

They turned the water that was in the river into blood. They which can corrupt one element for the destruction of mankind, can corrupt another, the water with blood, the ayre with the pestilence. But wicked spirits did the first: therefore they can doe the second: when and where God permitteth.

August in

Psal. 78.

Angeli

malis ex

utraq;

parte.

Againe, they which can poyson the water with frogs, may poison in like manner the aire with pestiferous exhalations: euill spirits did the first, *ergo*. Thirdly, they which can destroy beasts with the morraine, may as easily destroy men with the Pestilence, the wicked spirits did the first, and therefore can doe the second, *Exod* 9.3. Fourthly, they which can breed scabs and blisters, can breed the pestilence; *cha.* 9.10. Lastly, the destroyer which slue so many in one night throughout all *Egypt* with the Plague, can plague in like manner to this day, where and when he is sent, hee was an euill

The Lord

will not suf.

fer the dea

euill angel (saith *David*) he sent euil angels, be gaue their life to the Pestilence. In *Iobs* story wee see sufficient demonstrations for this purpose.

They which can bring downe fire from heauen to destroy beastes, may in like manner poison the aire, and men with the pestilence, the wicked spirits did the first, *Ergo*, can do the second. Secondly, they which can driue windes and tempests together to beate downe houses most violently, may be as fit instruments to execute the like iustice and iudgements in the pestilence, the wicked spirits, &c. Thirdly, they which can poison the soules of men, suggesting and breathing most pestilent motions into the mindes of men to their destruction, can much more easily poyson their bodyes when GOD sendeth them for that purpose. But Sathan did that first (wee see) in the *Sabeans*, and in the *Chaldeans*, and in all the pestilent crewe of rebellious sinners at this day: hee driueth them before him as men driue beastes, saith *August. Ergo*. Lastly, he that would plague that blessed * man of God, *Iob*, with most grievous poyson and torments in his bodie,

**Iobs* plagn.
& the plague
of *Egypr*,
hauē one

die,

name in the
originall
causes.

Iob. 2. 7.

Exod. 9. 17.

Deut. 28.

28. 59. 60.

OL.

He can doe much more vpon all the wicked enemies of God, and vessels of wrath, and the like also vpon Gods good people to this day : but Sathan and his wicked spirites smote *Iob* with most pestiferous vlcers, or pestilentiall carbuncles, or biles, scabs and sores most noysome. Wherefore these wicked spirits may and doe no doubt serue the Lord in the like iudgements to this day.

And for this cause some of the learned Interpreters haue sayde, these two names vsed in this Psalm. *Keteb* and *Deber*, are the names of certaine euill spirites, which poyson the ayre with pestilent and venomous exhalations. Of all the premises let vs conclude, that wee must in this visitation of the Lorde, principally lift vp our mindes aboue the secundarie causes, Winter, Sommer, colde, heate, drought, moisture, all the elementarie qualities, and fasten our eyes vpon the mightie hand of GOD, who, when, and where it pleaseth him, sendeth soorth his raunging hunter, this olde Dragon, these venomous Aspes, and bloodie Lyons, Sathan and his wicked spirites against vs,

as in the warres and famine, so likewise in the pestilence, the Scriptures speake often that the wicked spirites flye about, and doe many euils: as *Iob* 1.7. 2. 2. *1. King.* 22.22. *Matth.* 12. *Luke* 8.31. *Ro.* 16.20. 2. *Cor.* 12.8. *Ephe.* 2.2.6. 11.1. *Pet.* 5.3.9. But how agrees these Scriptures with Saint *Peters* words: 2. *Pet.* 2.4.5. wee read that the Angels which sinned were cast downe into hel, and deliuered into chaines of darkenesse, to bee kept vnto damnation: so *Iude* verse 6. They are reserued in euerlasting chaines vnder darknesse, vnto iudgement of the great day. (A.) In the beginning God did so, but afterwards for the execution of his iustice and will, hee suffered some part of of them to flie about in the aire: but at his pleasure he can shut them vp againe in prison, for prooffe *Renel.* 9.1.2. The bottomlesse pit opened by an Angel, and thence come foorth many euill spirits. This same bottomlesse pit is shut vp by an Angel, *Ren.* 20.7. and Sathan is bound a thousand yeares. Thus it appeares now and then they are shut vp, and againe loosed when the Lord wil * therefore they intreat Christ *Luke* 8. not to cast them into the deep in hell.

Luke

Luke 16. 25. so Matth. 8. 24. James 2. 19.

And thus farre of the causes mouing the Lord, and of the instrumentall and secret causes which the Lorde vseth to smite his people with the Pestilence. Now let vs not be brutishly secure and senslesse as the vngodly be, but let vs make a holy vse, as of all the Lords chasticemēts, so of the pestilence, comforting euery man himselfe by the word of the Lorde, on this manner as followeth.

First, I consider the Pestilence and the like calamities on Gods people, to be Gods holy visitation, to call men to a serious and a publitque humiliation before him, that *Esd. 27.* their *iniquitie may bee purged*, and *this is all* *8.9.* *the fruite* he desireth, euen the *taking away of their sinne*. Hee doth not punish willingly. *Iere. Lam. 3. 33.* And that this is all hee desireth when he smiteth the Church with the pestilence, may appeare; For the Prophet saith, that he *contends in measure with it in the branches* thereof, not limiting them as hee doth the Gentiles. And this we shall finde in due time true, if wee compare his lenitie with vs, and his fierce wrath vpon many citties in the Popes dominions. Conferre
Pet.

Pat. 1. 14. 15. and 2. Chap. verse 12. 18.

How to
comfort our
selues and to
make vse of
afflictions.

Secondly, I consider the Lords chastice-
ments, as effects of the great and certaine
decree of God vpon mee. *Rom. 8. 28.* what
God hath decreed must come to passe: God
hath deered to make the Saints through af-
flictions, that is, all maner of chasticements
whatsoever, conformable to the image of
his sonne Christ: The best beloved Sonne
wanted not rods all the life hee liued vpon
earth, and therefore I must not otherwhiles
want them. I must beare many crosses on
earth, before I shall be crowned with Christ
in heauen.

Thirdly, I know Christ seeth dayly all
my sores, all my griefs, all my paines, all my
troubles, all my teares, they are as well
knowne vnto him, as if they were distilled
by drops into his bottle, and the number of
them by iust account set downe in his regi-
ster. *Psal. 56. 8. Thou hast counted my wande-
rings, put my teares into thy bottle, are they not
in thy Register?*

Fourthly, I consider all these grieuances
of this life as vndoubted scales of mine
immortalitie: for the Lorde hauing de-
creed to bring mee to immortalitie, to
blisse

blisse voyd of all miserie, &c. The effects of his decree I know, and see in my vocation, Iustification, and sanctification: but the life promised as yet I finde not, because of my manifold afflictions: wherefore I shall vndoubtedly finde it when this life is ended.

Fifthly, I learne in Gods booke, that the diseases of the body, and all other afflictions of this life, they are oftē sent vpon Gods people and holy seruants, to worke in them a more serious humiliation for the sinnes of their youth, either because they were neuer thoroughly humbled for them, or least they fall dangerously into the same sinnes againe. *Psalm. 25. 6. Remember not the sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, euen for thy goodnesse sake O Lord.* And *Iob* complaineth, chap. 13. 26. *Thou writest bitter things against me, and makest me to possesse the sinnes of my youth.*

Fifthly, I consider also that God would haue vs his children beaten * as for their owne sinnes, so also that he may awaken his enemies, and tell them, that for their intollerable sinnes, their destruction sleepeeth not.

*The godly are beaten for the confirmation of their brethren and for the instructio of the wicked.

I. Pet.

1. Pet. 4. 17. *Iudgement must first beginne in the house of God: if it first begin at vs, what shal be the end of them which obey not the Gospell of God?*

Sixtly, I see and know the corruptions of mine heart to be so many, and the dulnes and dimmesse of my minde to be such, that if I were not often by the crosse brought to hearken and to obey, I should neither vnderstand aright the Lords reueiled will, nor practise it with any sincerity in my life. Psal. 119. 71. *It is good for me that I haue bene afflicted, that I may learne thy Statutes.* Iob. Chap. 33. verse 16. *God openeth the eares of men by their corrections.* Maister Caluin, in his Preface on the *Psalmes* saith, that if God had not exercised him with many afflictions, he could not wel haue vnderstood many *Psalmes*.

Seuenthly, I finde also another great comfort in all mine infirmities and grieuances: I haue heard and knowne the faithfull to confesse Christs presence more familiar, sweet and comfortable in their aduersitie then prosperitie: and this I finde true in like manner. And the rather I obserue this, for that the Apostle speaketh thus of him.

Good to
haue chan.
ges.

himselfe, I will reioyce rather in mine infirmities, that the power of Christ may sojourn with me, therefore I take pleasure in mine infirmities, in reproches, in necessities, &c. And I finde true that prosperitie breedes dangerous pride and carnal securitie: I sayd in my rest, I shall neuer be mooned, for thou Lord of thy goodnes hast made my mountaine so strong: but thou didst bide thy face and I was troubled, then I cryed to thee, O Lord, and prayed to my Lord, Psal. 30. 8.

Eightly, I gather also by afflictions experience, and this both worketh in me a Christian sympathie & compassion to- wardes other men in their miseries, and teacheth mee how to comfort them as I haue beene comforted of the Lorde. Blessed be God euen the father our Lord Iesus Christ, the father of mercies and the God of all comfort, which comforteth vs in all our tribulation, that we may bee able to comfort them which are in any affliction, by the comfort wherewith we our selues are comforted of God: for as the sufferings of Christ abound in vs: so our consolation aboundeth through Christ. Wee gather experience of Gods loue & of our weakenes,

G

James

Psal. 7. 3.
2. Cor. 12.
9.
Rom. 5. 2.
3.
James 1.
2. 3.
Non igna-
ra multi mi-
seris suscipi-
re disco.

James 1.2. & strength to endure cōtemp̃t.

Lastly, I consider death, whether by pestilence or otherwise, as the complement of my mortification, for in mortification I am crucified and die dayly, but in death I shal finde the full destruction of the whole bodie of sinne. The Phisitions say, death is the last phisition which endes the most grieuous pangs, and dangerous diseases by Phisicke incurable: so I know that death shall put an ende to all the euils that Sathan, sinne, and the world shall bring vpon me during this present life.

And thus farre concerning Sathans kingdome, the seruice of wicked spirites vnto God in the pestilence, and how the Christians may bee comforted, as in that euil, so in any other.

THE 4. LECTVRE.

Verse. 7.

A thousand shall fall on the one side, and ten thousand at thy right hand, and it shall not come neare thee.

HERE againe obserue how carefull the holy Ghost is to multiply his promises
to

to comfort and cherish the true beleeuers heart. As long as prosperitie and health lasteth, we thinke alwayes that wee haue Gods presence with vs : but when miserie approacheth, then if our faith faile vs, our hearts soone faint within vs. Now this faith euer fainteth without the holy promises which are the very food & nourishment of our faith. O then thou man of GOD, looke often vpon the holy promises that thou mayest belecue, that so thy heart may not deceiue thee in the euil day. Remember there is no vse of all these promises, vnlesse by faith thou canst receiue them.

Be not afraid, saith the Prophet in this Verse, of that great destroyer the pestilence, which killes so many by day and by night. No nor yet feare not (I say) al-
beit a thousand of thy neighbours or companions fall on the one side, and ten thousand on the other side, for thou shalt bee free : onely be strong in faith, and watch wisely ouer thine owne wayes, calling mightily vpon God for his defence and deliuerance.

The sense

Note here againe, how careful the holy
G a Ghost

Observe: 4

Ghost is to answer all obiections, all arguments and circumstances which in the pestilence may breed feare in vs. There is nothing doth so appale, discourage and dismay vs, as to see many dead men lie before vs, thousands on the one side, & ten thousands on the other side, as in warres often, and in camps where the pestilence rageth, as in *Maximilians* campe, when hee besieged *Verona*, twentie thousand dyed in one plague, & in *Dauids* time seuentie thousand in three dayes, there many great heapes of dead men might bee seene on both sides and in all places. The like was to bee seene at *Alexandria* and in many other places, where the liuing were not able to burie the dead. There is none of the other causes before mentioned, doth so terrifie the heart as this, quicke is the eie, and sendeth things seene very swifly to the phantasie, & so to the heart. How greatly were the Pagans in *Egypt* terrified when but one dyed in a house thoroughout the whole land? The King and all his subiects rose vp at midnight, and strangely all amazed they trembled, fearing least present death and destruction

Enseb.

hist. lib. 7.

21.

was come vpon them.

Againe, and againe, I warne the faithful man of God to obsetue these holy promises. Thou art precious and deare vnto God among many thousands: he that careth for the sparrowes, careth much more for vs, that bee redeemed by the blood of his sonne, and called to his grace & hope of glorie wherein wee stand and reioyce: he that numbeth our haire will not see *Rom. 5.2.* one of vs perish, he that will giue vs a 3. kingdome, will not suffer any enemy to *Matt. 6.* hurt vs in this life without his grace and *Luke 12.* comfort: yea, when they seeme to hurt vs, they shall will they nill they, hasten our endlesse felicitie. Here before we passe, whereas the Prophet saith, *verse 7.* The Plague shall not come neere thee: it may bee demaunded how this can bee true: for that wee read both in elder ages, and see dayly that the pestilence where it is sent, doth not only come neere the godly, but also smites dead many of the righteous and religious people, among the great heapes and troupes of vnbeleeuers.

(A.) The answer is this: that either they faile in the particuar faith in Gods 1.

prouidence so much commended and required in this Psalme: or, they keepe not within the bounds of their callings: or, be not instant in prayers: or, the Lorde hath some secret purpose best knowne to himselfe: yet hee is their firme consolation, that neither powers, nor principalities, nor life, nor death, shall seuer them from the loue of God in Christ Iesus. *Rom. 8. 39.*

Verse. 8.

Thou shalt onely behold with thine eyes, and see the reward of the wicked.

THou shalt see the Pestilence sweepe away thousands on both sides: I say againe, thou shalt but onely see these calamities light vpon other, and this sight it shall doe thee good, by the obseruation of the executioners of Gods great and fearefull iudgements, thou shalt (I say) see howe the Lorde doth chasten his children for the time, and confound and plague his enemies.

Note

Note here how we ought to make vse
of all Gods iudgements that we see, heare,
and know, for therfore doth the Lord lay
them before his children, and not vpon
them. Frist, that they may see, and by see-
ing, learne to feare him, and to belecue in
him, that they may consider, as of Gods
mercie towards them, so of his iustice in
rewarding sinners, that as by the one they
are stirred vp to loue him, so by the other
they learne to feare him, that so they may
haue a holy mixture of loue and feare, and
thereby sound hearts to walke in sincere
obediēce before him. Secondly, they must
when they see the Lords iudgements to
smite others, be stirred vp to compassion,
and so to prayer for their brethren, and
euen for their very enemies, for what hart
can be forgetfull in these extremities, whe
they are presented before vs, to labour in
prayer to God for our brethren: the pra- *2. Sam.*
ctise of this wee see notably in *Danid*, *24. 17.*
who neuer rested crying and calling vnto *Verse 25.*
God for his people, till the Lord was ap- *We must*
peased. Thirdly, the Lord would haue vs *shew com-*
thus to behold the calamities of our bre- *passion on*
thren, that wee might shew all the com- *our bre-*
passion *thren: in*

praying for
them, in our
liberalitie
towards
them, in vi-
siting them
when they
be sicke: of
which dutie
see more in
the ende.

passion that we can, as by our prayers, so by shewing our Christian liberalitie vpon them; and by visiting also such, as we are bound, by any bond of natural loue, Christian societie, &c. For we must not bee as *Dauids* friendes, standing aside, and flying away, whē our dearest friends haue greatest need of our helpe and comfort.

Verse. 9. 10.

Because thou hast set the Lorde, which is my hope, euen the most high for thy refuge: There shall none occasion be giuen, that euill may touch thee, neither shall any plague come neare thy tabernacle.

Lo teun-
inch.

HERE the Prophet giueth vs an other reason of all the former securitie of the faithfull, making himselfe one of the number. His reason is this (as farre as I can conceiue it) God will deliuer them, and couer them, &c. for that they doe not onely runne to hide themselues vnder his wings for protection: but also they do very watchfully attend to all their wayes, that they giue none occasion of offence, & greiuaunce to his most holy spirit. *Ept. 4. 30.*

We

Wee see againe the holy Ghost requires in vs an especiall faith in these calamities. Before he spake, verse 2. of his owne particular faith, that albeit all the world went from God in these extremities, to many vnlawfull meanes, yet he would sweetly rest in God, and seeke for lawfull meanes onely: here hee speakes of euery other faithfull beleeuers as of himselfe, that he also must haue this particular faith. For a man must not onely haue faith concerning Gods prouidence, as at other times: but I must also beleeuers, that God in this speciall visitation, hath a most speciall care of me, and hath commanded his Angels to watch ouer me.

And for this cause all the promises are particularly applyed to this beleuer from the beginning to the ende of this Psalm: verse 3. *Surely he will deliuer thee from the snare, &c.* verse 4. *Hee will couer thee with his wings, and his truth shall bee thy shield.* verse 5. *Thou shalt not be afraid, &c.* verse 7. *A thousand shall fall at thy side, and it shall not come neare thee:* verse 8. *Thou shalt onely see the reward of the wicked.* verse 11. *Hee will giue his Angels charge ouer thee, to keepe thee.*
verse

Note.

A particular victorious faith, a speciall preseruation against the pestilence, as before, q. 1.

verse 12. *They shall beare thee, &c.* verse 13. *Thou shalt walke vpon the Lion, &c.* Wherefore thou must strue to haue this particular and speciall faith in troubles.

The 10. verse seemeth vnto me to containe this argument,

Hee that with all good conscience watcheth ouer his wayes, and so endenoureth with all his might to walke with his God, in sinceritie of life, and soundnesse of heart: hee shall be deliuered in the Pestilence.

Lo Teun.
nah.

Thou art one of them which strue with all good conscience to serue the Lord thy God, and doest endenour, that no cause be giuen, that thy father now in his anger shall smite thee with the Pestilence: Therefore hee will deliuer thee.

THe Lord saith in an other place, that when the dayes of famine come, he will not famish the soule of the righteous: and to the true worshipper which serueth him in truth of spirit, he saith: *The Lord shall blesse thy bread and thy water, & I will take away all sicknesse from the mids of thee.*

The

The Prophet here teacheth vs as the Apostle, that Gods children must auoyd all occasion of sinne, or to speake yet more strictly as the holy spirit speaketh, all shadow, all likenesse, or appearance of sinne. So some godly Interpreters vnderstand *1.Th.5.21* that place.

The Psalmist as I iudge, here compareth vs to wise and faithfull children, which are most watchfull, least by any the least meanes, they giue cause of offence to their good parents. And surely all arguments of our heauenly fathers loue and mercie considered, in our election, creation, redemption, regeneration, adoption, continuall preservation, & euerlasting saluation: we are of all other the most foolish and vnkind childrē, if we study not chearefully to obey, and carefully to auoyd the offence of so mightie, so louing, so gracious, and so bountifull a father vnto vs. Againe, if this watchfulnesse must be found alwaies in vs: how much more euen then, when our almightie Father in the continuance of his anger (as *Ieremie* *Ier.14.15* saith) consumeth his enemies, and chasteneth his owne people.

There.

Therefore at this time specially all the wise sonnes of God, tremble to displease him, and studie to please him. *Psal. 2.*

4. Question.

That a good conscience is a speciall preservative against the Pestilence.

A Good conscience, saith *Augustine* very well, is the paradise of the soule, and surely so an euill conscience is the very hell of the soule. And *Chrysostome* calles the good conscience the good countenance of the soule, because this conscience alone can approach boldly to the throne of grace. Wherefore this good conscience is one of the greatest blessings wee haue on earth. Now for as much as it is a thing most dangerous to bee deceiued in our greatest treasure, and to take drosse for gold, good for euill, and euill for good: let vs therefore be the more circumspect and carefull, first to know and learne what this great grace is. Secodly, let vs wisely examine our selues whether we possesse it, & haue it in truth, or ignorantly be deceiued, as most mē be.

Lastly,

Heb. 4. 16

Dangerous
to be decei-
ued in a
good cause.

2. Cor. 13. 5

Lastly, after iust triall and examination had of our owne hearts, if we finde it in our selues, let vs labor with all our strength to cherish it & preferue it; if we finde we haue it not, let vs neuer giue our selues any rest, but contend in all the meanes appointed, to come to Iesus Christ, that he may giue it vs, for he alone can giue it, and strength to keepe it.

Conscience is described of some, to be a liuing lawe in our hearts, which stirreth, awaketh, & driueth vs vnto good things. I suppose wee may truly describe the conscience first generally, on this manner:

Conscience is an inward remembrancer in our minds, and hearts, witnessing eyther with vs, or against vs, of all our thoughts, wordes and workes. Definitions

The cause wherefore the Lord hath put this remembrancer in man is this: a small light, and weake knowledge would soone lye hid, and be as buried in him, by reason of the corruption of our hearts and affections: therefore the Lord hath left him this feeling, as a keeper and a watch to awake him, to marke and espie all his secrets, and continually to present him vn-
to

94 *Spirituell Preseruatiues*

to the iudgement seate of God, that nothing may be lost in obliuion, and this keeper men say to be as a thousand witnesses to testifie with vs or against vs, euen of of all our secrets: a great controller of Atheists, euen in their secret chambers.

* Or the
Lords hand-
writing.

The seate of this * remembrancer is the vnderstanding, yet for that it is found sensibly to smite the heart, therefore the holy Ghost euer seates him there: So *Salomon* noteth speaking to *Shimei*: Thou knowest all the wickednesse (*wherevnto thine heart is priuie*) that thou didst to *David* my father. And the Apostle saith, that the great peace *keepeth the heart* and mind in Christ Iesus. And the Author to the Hebrewes, *Your heart being pure from an euill conscience*. *Ecles. 7. 24.*

Lastly, that this witnesse or remembrancer will be with vs, or against vs, at all times, and that in Gods presence, the Apostle testifieth, *Rom. 2. 15.* *The Gentiles shewe the effect of the Lawe written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one an other, or excusing before God.*

The

The first diuision of the conscience is this, the conscience is either

{ 1. Good.
or
2. Euill.

1. Of the good conscience.

Saint Peter 1. 3. 21. saith, that a good conscience is a quietnesse of mind after we be perswaded of the grace of God in Christ, being then readie without feare to present our selues before him. Heb. 10. 2.

The holy Ghost to the Hebrewes calleth it a conscience purged from dead works to serue the liuing God. If the Heathens did so much reioyce in their good consciences, which were but counterfeite, in respect of the consciences of the faithful: how much more should we desire to know, and reioyce to finde, and endeouour to keepe, & continually to possesse a good conscience.

Heb. 9. 14.
Conscientia
bene actæ
vitæ, multo-
rumque be-
neficiorum
recordatio,
iucundissi-
ma est.

Thus then I trust, according to Gods What a
holy veritie, a good conscience may be de- good con-
scribed. A good conscience is an assured vnder- sciencæ is.
standing in the minde, a feeling in the heart of
the iudgement of God, acquiting and dischar-
ging

ging vs frō our sinnes, by faith in Iesus Christ; and an inward witnesse testifying with vs of our holy endeour to walke in all the commaundments of God. Psal. 119. ver. 6.

Two things
in a good
conscience.

Notes

Here in this description I consider two things principally: first the feeling and finding in the conscience of that wonderfull peace, which passeth vnderstanding, as the Apostle speaketh, by our free iustification, and discharge from all our sinnes in Iesus Christ. *Rom. 5. 1.*

Secondly, I consider the most ioyfull inward testimonie, and boldnesse which we haue, when we are assured that our actions are warrantable by Gods word, sanctified by Gods spirit, and accepted of God in Christ. *2. Cor. 1. 12.*

The first thing (I say) that gladdeth and reioyceth the conscience, is that peace, which is purchased by the bloud of Iesus Christ, betweene God and vs: such peace as the merits of all men and Angelles coulde neuer procure vnto vs. *Rom. 5. 1. Being iustified by faith, wee haue peace with God, through our Lorde Iesus Christ. Hebr. 10. 22. Let*

as drawe neare with a true heart in assurance of faith, our hearts beeing purified from an euill conscience. Of this peace speaketh Christ to his Apostles. *Iohn 14. verse. 27.* Peace I leaue with you, my peace I giue vnto you; not as the worlde giueith, giue I vnto you, let not your hearts be troubled, nor feare. This peace most cheared and comforted *Abraham. Iohn. 8. verse 56. Rom. chap. 4.* And this causeth *Dauid* to sing often, and to stirre vp all the powers of his soule to sing praises vnto God: *All that is within mee (sayeth hee) praise his holy name:* the reason is added, which forgiueth all thine iniquitie, and healeth all thine infirmities.

And because Christ is the matter and the onely purchaser of this wonderfull peace: the Apostle cannot fasten his heart and affections vpon any thing but vpon Christ. *The things which were aduantage vnto me, the same I counted losse, for Christs sake: yea doubtlesse, I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lorde, for whome I haue counted all thinges losse, and doo iudge them to bee*

The first peace between God & our hearts is by Christ immediately onely.

Ro. 5. 1.

Heb. 9. 14.

10. 22.

1o. 14. 27.

1o. 8. 56.

M. 42.

Ps. 103. 1. 3

Phil. 3. 7.

dung that I might winne Christ. This peace therefore, whereof we speake, doth more rauish euery true beleeuers heart, then any earthly pardon or peace whatsoever can comfort his heart, which is adiudged and condemned vnto the most terrible torments that can bee deuised on earth: the Apostle calles it rightly, the peace that passeth vnderstanding, *Philip. 4. 7.* the peace which can be felt, but cannot be vttered.

The second peace between a man and his own heart & conscience.

2. Cor. 1. 12

The second thing that cheareth our consciences, and bringeth a secondarie peace vnto vs, is an inward assurance that our actions are warrantable by Gods word, sanctified by his good spirit, and accepted of God in Iesus Christ, as the workes of his children: of this the Apostle speaketh and reioyceth, saying: *Our reioycing is this, the testimonie of our conscience, that in simplicitie and godly purenesse, and not in flesbly wisdom, but by the grace of God, wee haue had our conuersation in the world, and most of all towards you.* This second peace is euer a consequent of the former, and neuer goeth before, but followeth after, for that before we come to Christ, & receiue a sweet smelling ointment from

from him, our best actions are altogether *Tu. I. 15.*
 vsfauourie and vncleane. 16.

Because there are many dangerous er- *I. Jo. 2. 21*
 rors of conscience: obserue well the marks. 27.

*The markes and signes of this good consci-
 ence which we haue hitherto described; are
 these following.*

THIS cōscience alone hath free access *Zac. 12.*
 vnto the throne of grace, to make *10. 11. 20.*
 requests for our wants, strengthe- *8. 16.*

ned by the spirit of prayers. *Wee know that 1. Jo. 3. 19.*
we are of the truth, and shall before him assure 20.

our hearts, for if our hearts condemne vs, God The spirit of
is greater then our hearts, and knoweth all prayers a

things: beloued if our hearts condemne vs not, good signe
then haue we boldnesse towards God, and what of a good

sooner we aske we receiue of him. Oratio de cō- conscience.
scientia procedit. si cōscientia erubescat, erubescit *Spiritus du-*

oratio. Tertul. de castit. Praier doth pro- *ad Deum, si*
ceed from the conscience; if the conscience *Spiritus reus*

blush, prayer will be ashamed. *apud se sit,*
conscientia

2 This conscience doth most glory *erubescet,*
hope to see the glory of God. Rom. 5. 2. Heb. 3. 6. *quomodo*
Luk. 10. 20. *audebit ora-*

3 An other good signe is this, incom- *tionem du-*
 parable *cere ad alia,*
re. ibid.

parably to loue and esteeme Christ: for such haue truly felt and knowne what peace is purchased by Christ.

4. An other speciall marke of a good conscience is inestimably to value, the word of grace, the Gospell of * peace, that word of reconciliation, and the ministry thereof; for none can so highly esteeme of them, as they which by these holy meanes haue bin reconciled vnto God. Note what honor the beleeuers giue the message and messengers thereof. *Rom. 10 15. Act. 10 24 25. Act. verse 15 33. Gal 4. 15.*

5 The Apostle euer chaines and knits *faith vnfaimed, loue out of a pure heart, and a good conscience together.*

6 An inward care to liue in all honestie of life: this is an inseparable companion of a good conscience. *Heb. 13. 18. Pray for vs, we haue a good conscience, in all things desiring to liue honestly.* When wee haue a precious pearle, wee studie and endeuour with all our might so to preserue it, as that we neuer leese it, vnlesse it be taken from vs by violence.

7 To keepe a good conscience we must be well * assured of our actions to be warrantable

* *Ephe. 6.*

15.

2. *Cor. 5. 18*

19.

Psal. 119.

Rom. 10. 15

1. *Tim. 1. 5.*

19.

Watch ouer thy consci-
ence as ouer
the apple of
thine eye.

Act. 24. 16

* *Ro. 14. 5.*

stantable by the word. *Heb. 13. 18. We are assured that wee haue a good conscience in all things. 1. Cor. 4. 4. I know nothing by my selfe.*

8 Where this peace that passeth vnderstanding is the Apostle saith it keepeth the heart, that is, the will and affections: & the mind, the seat of reason: & the vnderstanding the facultie of discoursing and iudging in obedience to Christ Iesus. *Phil. 4. 7*

2. Of troubled consciences.

THe faithfull are disquieted often in their consciences.

An vnquiet or troubled conscience is What a wonderfull grieve of heart, conceived in troubled the feare of Gods iudgements, whereby the conscience soule is pressed downe, and mourneth, untill it is be comforted by faith in Iesus Christ.

The conscience is a tender peece (as the eye) and therefore we must take heed how we offer any violence to it.

I There doth arise in all worldlings a most extreame sorrow, for the losse of dignities, preferments, honour, health,

1. Sam. 25.

37.

Wee haue
many Na-
bals in these
dayes.

It is a com-
mon prac-
tise with Pa-
pists and A-
theists to
hang them-
selues.

2. Co. 7. 9.

10.

prosperitie and riches, &c. When the carnall churle *Nabal* heard that his substance was diminished, *his heart dyed within him, and he was like a stone.* This griefe is no griefe of conscience, arising of the feare of Gods presence or iudgements, but a sorrow which doth proceed from a feare of some worldly and externall wants in this present life. So in like maner many *Atheists* and prophane beastes are driven, not for any trouble of conscience, but as that myser, by the spirite of couetousnesse, some by the spirit of fornication corporall and spirituall, to hang and drowne themselues because they cannot obtaine that which they purposed & desired, as we see in *Achitophel*. Therefore these worldly sorrows must be wisely discerned from the good sorrowes of the troubled consciences of the faithfull.

Wee must euer desire the light of Gods louing countenance, which we may be assured of, if we keepe faith & a good conscience: but if we make shipwracke of these, the least thing shall greatly amaze vs; yea, the shaking of a leafe: but if we haue this, nothing shall dismay vs.

This

This paine is like to other griefes, and no doubt accompanied with many other evils out of the body, losse of goods, name, honour, &c. In the body sundrie diseases goe before and follow it, melancholy, &c. But if worldly sorrow alone, turmoyle the heart, as for riches & goods lost, let these be recovered, and all teares are soone gone and past: but the troubled conscience is not so quieted. And as for melancholy and other paines in the body, they are cured wee see with medicines and good diet: but nothing can appease this evil till Christs blood be applyed.

2 The griefe of conscience finites the heart. *Cant. 5. 6. My heart was gone when hee did speake, I sought him but I could not finde him.*

Againe, *Esa.* speaking of this troubled conscience, saith, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, *and to giue life to them that are of a contrite heart.* And David, *A contrite heart O God thou wilt not despise.* *Psal. 51.* Thus then we see this griefe is in the hart, melting it as fire doth mettals, in what

measure it pleaseth the Lord to humble his children.

3 This sorow presseth downe the soule, so *Daniel* complaineth: *Why art thou cast downe my soule, and disquieted within me: wait on God. Psal. 43. 5.*

4 Lastly I adde, the troubled consciences of the faithfull can neuer finde ease but in Iesus Christ. There streames from him a most sweete liuing water, as from a fountaine, dayly to purge and wash our running sores, and to heale the paine and grieve of our hearts. *By his stripes are wee healed.* 2. The Saints euer sought to Christ and none other, to ease them of this paine. *Psalme 51. 1. Cant. 5. 6. 7.* 3. If by any other meanes the conscience be falsely quieted, it will afterwarde rage farre worse then before: much like vnto *Sauls* spirit, which for some moment of time could bee quieted by some sweete melodie, but when the musicke was ended, he fell into his old furious phrensies againe.

As in popery we see many gibbets to hang poore consciences.

The troubled consciences of the faithfull most appeare

{ 1. In their calling.
{ 2. After.

1. When

1 When God doth separate his elect by the preaching of the Gospell, that they may be sanctified by his spirit, and come to the profession of his faith. **2. Tobess. 2. 13. 14.** There must bee then great and many perturbations in the hearts & soules of such as the Lord effectually calleth vnto his grace: for the heart before was chained and fastned to Sathan, sinne, and the world, and this league and fellowship can not easily be broken. Secondly, the heart which before was stony and flintie, must now be softened. *Ezech. 11. 19. I will take away the stonie hearts out of their bodyes, and will giue them an heart of flesh.* Thirdly, examples teach this. *Paule* is stricken downe from heauen, & greatly humbled. The good hearers, *Act. 2.* when the Lord began to awake their consciences, *they were picked in their hearts, and cryed saying; Men and brethren what shall we do?* Fourthly, some maister sinne, and inueterate custome in sinne, will breed great wrastring and strife at this time. Fiftly, some enormous sinnes, will cause many to bleed at the heart and to dispaire.

2 After the Lord hath vouchsafed to
giue

Zach. 12.

10.

giue his elect his spirit of grace, and hath giuen them heartes to belecue in Iesus Christ, and after peace obtained with God in Christ, after accessse to grace, and the blessed reioycing in the hope of the glorie of God: the old enemies may yet amaze, disquiet and cast downe the soules of Gods elect. *David* saith, hee felt some terrors and troubles of minde euen from his youth.

The reasons are; first, they haue dayly falles, and therefore their repentance, humiliation, and sorow must dayly be renewed. Secondly, they must otherwhiles againe be humbled for their olde sinnes, to proceed on in repentance, and least they fall into them againe. *Psalm* 25. 6. *Iob* 13.

26. Thirdly, God layeth a grieuous hand vpon them, when they giue cause through great sinnes, that his enemies blaspheme his holy name, for the example doth much harme, it imboldens the wicked, & makes faint the heartes of his children. Therefore hath *David* suffered more torments of conscience then any other. *2 Sam* 12. verse 14.

They are Gods enemies which through their sinnes and infirmities take occasion to blaspheme God.

Remedies

Remedies and helpes for troubled consciences are these which follow.

First pray earnestly for the restoring of the holy comforter. *Psal.* 51. 10. and for a clean heart. *Ioh.* 14. 16. *Ln.* 11. 13.

2 With prayer strue to ioyne much weeping and fasting, if thy strength will beare it. *Psal* 69. 10.

3 With prayer & fasting comfort thy self with a meditation of the vse of all the afflictions of the faithful. *Ioh.* 7. 13. *Psal* 77. for thou hast no tentation nor affliction of conscience, but they haue had the same, or the like. *I. Pet.* 5. 9.

4 When thine owne cries and teares cannot finde Christ, aske the watchmen and the daughters of Ierusalem for him, and so neuer rest but by all good meanes finde him. *Cant.* 5. 6. 7. 8.

6 If all this will not helpe thee, seeke to the Elders of the Church, and acknowledge thy sins to one or moe most discreet, wise, godly & righteous mē, fearing God, that they may haue compassion on thee: & thē be perswaded their cries vnto God shall preuaile for thee: *Confesse your selues James 5. one to another, and pray one for another, for 15. she*

the prayer of faith shall saue the sicke, and if he hath committed sinne, it shall bee forgiven him.

So farre for the good conscience of Gods children quieted and troubled : now the euill conscience of the wicked followeth.

What an
euill con-
science is.

AN euill conscience, is a conscience neuer purged by the blood of Iesus Christ.

An euill conscience is either { 1. Liuing:
or
} 2. Dead.

The first is the naturall conscience of the naturall man, retaining naturall sight and naturall feeling, and this liuing conscience is euer { 1. Accusing.
} 2. Excusing.

Note di-
eq. summ
gestat in
pectore
testem. In-
uencat. Sa-
yr. 13.

The naturall man hath left in him sundry generall motions of good and euill, which are most crooked & corrupt rules being tried by the first Table of the Lawe of God, but his knowledge is not so much darkened and corrupted in the generall heads of the second Table. This man, in all points that may bring him to the kingdome of heauen is most blind, and counts all these holy meanes meere foolishnes. 1.

Cor.

Cor. 2. 14. The wisdom of the flesh is en-
mied against God, so the Apostle speaketh.

The conscience, handwriting, or watch-
man in this man, is given him of God:
partly, to conuince him because hee wal-
keth not according to the generall mo-
tions; and naturall knowledge he hath of
good things: partly to bridle and keepe
vnder his wild and disordred affections.

Rom 8. 7.

This con-
science is a
speciall pre-
seruative
of all com-
ward so-
cieties of
men.

1 This conscience excuseth euer fals-
ly: because of ignorance, corruption of the
minde and all affections: as first, when it
doth excuse those works which in the ge-
nerall are good indeede, but are sinnes in
him and all naturall men: as *Verax* fact,
mentioned 1. Chron. 15. 9. Secondly, whe
it excuseth and couereth any inward sin,
and hypocrisie, by an outward false obe-
dience. An example of this wee haue in
Mark 10. 20.

2 This conscience first truly accuseth
and citeth a man before God, for that
which is euil indeed: as *Io. 9.* the wicked ac-
cusers were accused by their own consciences.
Many are thus cited, and sent for, by this
Parator, and confesse it with shame, as
Saul did to *Dauid*, and yet are neuer the
better,

Popish consciences are thus much disquieted.

better, a dangerous signe. Secondly, this conscience citeth a man falsely, for that which is not euill in it selfe, but superstitiously thought to be euill: *Col. 2. 21*. As for the committing or omitting of any thing against the superstitious traditions of men, *Touch not, taste not, handle not.*

Thus much of the feeling conscience: the dead conscience followeth.

A dead conscience is a heart and conscience, voyd of all naturall sense, or naturall feeling.

This conscience of all other is most fearefull and dangerous: and commeth after multiplying and heaping of greivous sinnes together: or long contempt *Eph. 4. 19* of the holy truth, or both. The Apostle speaketh of some of the prophane Gentiles: that first from vanitie of minde they come to blindnes, from blindnes they fall to hardnes of heart, then they become *past feeling*: and the last degree of euill is: *they giue themselves vnto wantonnesse, to worke all uncleannesse euen with greedinesse.* And of *Antichrist* and his disciples hee sayth, First, they depart from the faith: secondly, they giue heed to spirits of error: thirdly,

The popish herisie.

against the Pestilence. 111

to doctrines of diuels: fourthly, they giue heede to such as speake lies through hypocrisie: lastly, *their consciences is seared with a hot iron.*

Signes of a deadly, frozen, and benumbed conscience, are these.

First, a dangerous signe to multiply sins without feeling. *Ephes. 4. 18. 19. Rom. 1. 22. 30.*

2 A dangerous signe to regard neither the curses nor blessings of GODS lawe. *Deut. 29. 19.* But to flatter himselfe in his heart, saying, *I shall haue peace, although I walke according to the stubburnesse of my heart: so adding drunkennes vnto thirst: the Lord will not be merciful vnto that man: This heart is poisoned by the spirit of slumber, Rom. 11. 8.*

3 To make a mocke of sinne, and of the Ministrie of Gods most holy Word. *Ezech. 33. 30. 31. 32. 33.*

4 When vexation of spirit commeth to lay violent hands vpon themselves: as to hang themselves with *Indas* and *Actiuphel*: to kill themselves desperately with *Saul*. *Mat. 27. 5. Psal. 55. 2. Sam. 17. 23.*

Saul and many others.

Lastly, these are most fearfull signes of a most wicked prophane conscience: to haue some notable horror of minde, and trembling of bodie, when some of Gods iudgements appeare: blasphemies in great extremities and passions of death. *Nero* was wonderfully terrified with visions, flashings of fire, and terrible dreams, after he had murdered his owne mother.

Sueton.
viti Ne-
ronis.

Take heede
ye Church
robbers, to
your con-
science be-
time: if
your hearts
condemne
you, God is
greater, &c.

Dan. 5. 4.

5. 6.

Belshazzar King of *Babylon*, hauing the spoyles of Gods Church, and in great contempt of the true God, sporting himselfe and praying the gods of gold and silver, of iron, wood, & stone: at the same houre appeared fingers of a mans hand, which wrote ouer against the candlestick, vpon the plaister of the wal of the kings pallace, and the king saw the palme of the hand that wrote: *Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another.*

And this trembling had *Felix*, when *Paul* disputed before him of righteousness and temperance, which he wanted, and of the fearfull iudgements wherein all sinners must

must appeare before Iesus Christ in the
end of the world, and receiue a heauie sen-
tence of condemnation. Act. 24.
26.

The troubles of reprobates breede in
them often desperation: the causes of this
are either secret or open: Secret, Gods re-
probation knowne to himselfe, and not to
be searched: manifest causes, in the ende
finall impenitencie, & hardnesse of heart.
Here it is wisdome to hope the best of
men (*Craspinus dies ignoratur*, wee knowe
not what shall be to morrow) if an open
blasphemie with an abnegation of the
trueth appeare not. And thus much of an
euill conscience. Hebr. 12.
17.
1. Iob. 5.
16.
Matt. 12.
31.

Now to make in a word, some vse of
this sweet doctrine aforegoing, and to ap-
ply it vnto our present purpose: First in
the time of pestilence and all other cala-
mities, wisely examine thy selfe, as is a-
fore shewed. If thou doubtest of thy con-
science how it may stand in the euill day,
make hast to purge it, least euill preuent
thee. And if after sound tryall, thou fin-
dest thy selfe to possesse a blessed cleane
conscience well purged by Iesus Christ
and sanctified by his holy Spirite: then
I . . . mightily

Pro. 4. 23.

1. Tim. I.

18. 19.

Mar. 21.

Iob. 27. 6

2. Sam.

24. 10.

mightily keepe watch & ward, as it were, that no enemy may steale this pearle from thee, for it is of inestimable value and surpassing vertue to preserue thee in the pestilence. I giue thee here none other counsel then the holy Ghost hath giuen vs all. For it is written; *Keepethine heart with all diligence, for thence proceed the actions of life;* and leese this, thou shalt make shipwrack also of faith, and spirituall vnderstanding. And Christ saith, that vnlesse the heart be purged and watchfully preserued and kept cleane, it sends forth euill thoughts, adulteries, &c. Iob therefore was very carefull of his heart and conscience, and very watchfully kept it: *My heart (saith hee) shall not reprove me of my dayes.* And so was David: for as soone as he had sinned, and gaue occasion of that Pestilence, before the Prophet Gad came vnto him, it is said; *Dauids heart smote him after hee had numbred the people.* And examine thy selfe also truely how thou standest in the faith, and how Iesus Christ is in thee. Take heed of a false faith, as thou beleeuest, so so shall it be done vnto thee. For like as the true faith brings many blessings to the

the beleeuers: so a false faith breeds many euill effects in the vnbeleeuers. And as the heart chiefly must be regarded, so the outward senses and partes of the body, must in no wise bee neglected in this watch. The eye is a dangerous sense and most quicke, and suddenly doth stirre vp euill motions in the heart: wee must (as *Iob*) make a couenant with our eyes. The eare must diligently first hearken, and then consider how to belecue and obey the Gospel of Iesus Christ.

Iob 31.1.
Psal. 45.
12.

The tongue is a most dangerous member, and *Dauid* heerẽ requireth a heedie watchfulnesse: & Saint *James* saith plainly, that all our profession and religion is in vaine if wee neglect this part, and yet more fearefully. *The tongue is fire, yea a world of wickednesse, so is the tongue set among our members, that it defileth the whole boie, and setteth on fire the course of nature, and it is set on fire of hell.* And to be short for all partes, remember, watch, and so beat down thy body, as that thou maist be able to haue it in subiection, and to bridle thine vnrule affections, so did the holy Apostle. *I. Corin. 9. I beate downe my*

Psal. 38.1.
Iam. 1.12.

Ch. 3.6,
Watch o:
uer all
partes.

body and bring it to subiection, least by any meanes after that I haue preached to other, *I my selfe should bee as a refuse, or as one reiected and forlorne.* And that like, &c. And the like is said of Hillari: *Ego te asine* (saith he) *non hordeo sed palea pascam, ne me post hac recalcitres.* O mine asse (so he calleth this bodie of sinne) I will hencefoorth feed thee with chaffe and not with barley, least hereafter thou kicke or strike me with thy foote.

THE 5. LECTURE.

Verse. 11. 12.

For he shall giue his Angels charge ouer thee, to keepe thee in all his wayes.

They shall beare thee in their hands, that thou hurt not thy foote against a stone.

A gracious
preseruati-
on in the
Pestilence.

HERE wee haue againe, a newe most comfortable doctrine, concerning the preseruation of Gods children by the holy Angels of God, as against sundry calamities of this present life, so against the pestilence, the argumēt is thus formed.

Thy

They which haue the custodie and watch of the holy Angels ouer them, shall be preserved from euill spirits, and comforted in the noysome pestilence.

But thou true beleener, which hidest thy selfe by faith in Gods providence, as in the bosome of the Almighty: which art so watchfull ouer thy Conscience, thy heart, and all thy wayes: thou shalt bee preserved by the holy Angels of God.

Wherefore walking thus watchfully in thy wayes, thou shalt be kept free from wicked spirits, and comforted in the pestilence.

HE commpareth vs in this Argument to infants, and the Angels to Nurses, most fitly, & the scandals and offences of this life, which hurt and hinder vs in our race to heauen-ward, vnto stones which cause vs to stumble in the streetes. And surely who so considereth our weakness, the thorns & briers we passe through, and the dangerous rocks we passe ouer, againe, Sathans subtilties and infinit snares: shall well vnderstand this argument containe'h no *hyperbole*, or fained speech, for assuredly we could not passe three paces

in our wayes towards heauen, if that the holy Angels did not as it were carrie vs in the aire, and chase away wicked spirites from vs.

Here we see, the Lord offereth another spirituall preseruatiue of wonderfull vertue, power and might, against the pestilence.

We haue in these 2. Verses; these three things most worthy our obseruation.

I That all the holy Angels are vnder the charge and gouernment of the Lord, they serue and minister vnto him, and where he will.

2 How that they haue not onely a generall charge ouer all the faithfull, but in particular they must care for, and watch ouer euery one: *Keep thee, beare thee.*

3 How long their charge lasteth: as long as the faithfull walke vprightly and soundly with God in all their wayes appointed for them.

5. Question.

Howe graciously the Lord preserueth his people by his holy Angels in the pestilence.

To

TO passe by all needlesse and curious As of the
 questions of Iewish Rabbins, and o- orders of
 thers concerning the holy Angels of angels.

God, we shall content our selues, when we
 haue learned only those points which the
 sacred Scriptures haue recommended and
 reuealed vnto vs, for our comfort and in-
 struction.

The first point needfull to be knowen,
 as our Prophet here noteth vnto vs, is, that
 these holy spirits haue no absolute autho-
 ritie of their owne, but are vnder, the
 charge of the Almighty, they come and
 go where and when they be sent by him :
 and they doe most faithfully and readily
 performe all seruice they are commanded.
 So the Psalmist speaketh : *They do his com- Psal. 103.*
mandement in obeying the voyce of his worde. 20.

And we be taught, what their function
 and ministry is, both by their proper and
 common names often giuen them in scrip-
 ture. For their proper names are euer sig-
 nificant, and shew some part of their ser-
 uice, for the performance whereof they
 are sent of God. The Angel sent to the *Luk. 1. 19.*
 holy Virgin is named *Gabriel* (and so he *29.*
 calleth himself) this signifieth the strength *Dan. 9. 23.*
I 4 of 8. 16.

of God, answerable to his message, which was to declare the great power of God, as in the wonderfull conception of Christ in the Virgin: so in all the worke of our redemption. The Angell sent to *Esay*, is said to be one of the Seraphins: he had his name of *Zaraph*, to burne: and fitly, for his seruice was to touch *Esay*s lippes with a hote cole from the Altar. Thus the Lord confirmed his Prophets both with his

Iere. I. 9.

Dan. 10.

16.

word and Sacraments. So *Jeremie*, so *Daniel*. The Angel which came to *Manah*, named himselfe *Peli*, wonderfull: he both miraculously consumed the sacrifice with fire, and in the said flame of fire ascended vp and departed from them. The Angel

Judg. 13.

20.

But that
storie is ve-
ry lewish
and fabu-
lous.

which came to *Tobias*, is called *Raphael*, the Lordes phisicke or phisition, because he cured him, or was sent of God to cure him. And in like maner their common names put vs in minde of their seruice and holy ministrie vnto God. They are all in

Col. I. 16.

generall called, *thrones, dominions, principalties, powers*, because the Lorde doth gouerne his empire, exercise his dominion, and shew forth his principallitie & power by their seruice. Againe, they are said to be

the

the Lords host, and the host of heauen,
because they are of a wonderfull multi- *Psal. 103.*
tude, and God ruleth them, as kings and *148.*
princes do an host of men. *Daniel* saith: *1. Ki. 21. 22.*
Thousand thousands ministred vnto him, and *Reue. 19.*
tenne thousand thousands stood before him. *Dan. 7. 10*
And Christ affirmeth the same, saying: *Psal. 34.*
Thinkest thou that I cannot now pray my fa-
ther, and he will giue me moe then 12. legions
of Angels? Againe, they are maruellous *Ezec. 10. 5*
faithfull and readie in their seruice. *Ezeck. Dan. 9. 21*
and *Daniel* doth see them flying: they haue
no wings, and yet are they swift as the
windes, and readie to execute with all
speed any thing they haue in charge from
God. *He maketh his ministers spirits, and* *Psal. 104. 4*
his messengers a flame of fire. They do their
Heb. 1. 7.
message faithfully, and will haue no ho-
nor nor worship done to them, as the euill
angels, but all to be done to God. *Re. 19.*
Iud. 13. 18. 19. 20. Their faithfulness, great
seruice, and sincere, and constant obedi-
ence to God, is notably commended by
the Prophets, where hee saith: *Praise*
the Lord yee his Angels that excell in strength,
that doo his commaundement in obeying the
voice of his word. Where note first, they
praise

Luk. 2.
Not as the
euill spirits
do.

praise God in their seruice. 2. They are of wonderfull strength to serue him. 3. They do Gods will. 4. They do it faithfully according to his word. Thus far for the first point.

Luk. 15.

Pf. 34. 7.

Psal. 91.
15.

The 2. thing to be knowne is their loue to Gods Church, and great care ouer the faithfull members of the same. And certainly their loue is great. For it is saide they reioyce ouer one sinner that repenteth and turneth vnto God: The Psalmist testifieth of their loue and care, when hee saith: *They pitch their tents round about them which feare the Lorde, and deliuer them.*

Heb. 1. 14.

And here it is said, they beare them (like as louing parents & nurces do their children) in their hands and armes, to keepe them from scandals and offences. And the Lord giueth them in charge thus to doo, saith this Prophet heere. And hence it is the Author to the Hebrewes describeth them to be *Ministring spirits, sent from their sakes, which shall be heires of saluation.* And as for their number wee must not curiously search, how many each man hath to keepe him: for the scriptures tell vs, that some-

sometimes many are sent to one man, and
 againe sometimes one Angell is sent for
 the deliuerance of the whole Church. To
 saue *Elisha* against the king of Syria, the
 mountaine was full of horses, and chari-
 ets of fire round about *Elisha*. But in *Da-*
*uid*s time, one Angell seemeth to be sent
 for the protection of the whole Church.
 And in *Ezechias* time, one was of strength
 sufficient to kil and destroy in one night
 185000. of the enemies of Gods people.
 And if yet we further desire to learn, what
 other causes, besides that speciall charge
 of God, moue them so to loue vs, affect
 vs, and to minister vnto vs for our pro-
 tection and deliuerance: the holy Ghost
 teacheth vs, that first they are members
 with vs of one bodie, which is the whole
 catholicke Church, wherof part is trium-
 phant in heauen part militant vpon earth.
 Secondly, they haue with vs one spirit
 for their Lord, as to conuert and sanctifie
 vs, so to confirm them in the truth. Third-
 ly they haue with vs one Gospel of com-
 fort: for the Angels saith *Peter*, desire to
 behold the mysteries therein contained,
 for their confirmation: and our conuersi-

2.K.5.17.

It may be
 this was Mi-
 chael Iesus
 Christ.

Eze.37.

2.K.19.

2
 Col.1.16.

20.

We are in
 communion
 with the An-
 gels.

3
 Job.4.18.

4
 1.Per.1.12.

on

1. Cor. II.

on and euerlasting saluation. They are present in the holy assemblies, & reioyce, no doubt greatly, to see the Gospell of Iesus Christ preached vnto their bretheren. Lastly, they haue one head with vs, euen Iesus Christ our Lorde: this the Apostle speaketh: *Christ is set at the right hand of the father in heauenly places, farre aboue all principallitie, and power, and might, and domination, and euery name that is named, not in this worlde, but also in that, that is to come, and hath made all thinges subiect vnder his feete, and hath giuen him ouer all thinges to bee the head, to the Church, which is his body, euen the fulnesse of him that filleth all thinges.*

Eph. I. 12.

22.

Obiection.

Here foolish Rabbins obiekt, by occasion of the words of this Psalme, *Of bearing in their hands*, That the holy and elect are more worthy persons, and more honorable then the Angels, because the Angels must as it were attend vpon them and keepe them.

Answer.

Their reasons are weake, and they too too curious: for parents beare children, and yet the children are not the more worthy: the good shepheard findeth the sheepe which was lost, and carrieth

set it home on his shoulders, and yet is not the sheep more worthy then the shepherd:

An other question is here demanded of *Questi.* their appearance, what letteth it now more then in elder times?

They know now their visible appearance is both needlesse and dangerous. *Answer.*
 1. Needlesse for instruction, for they know we haue now in the booke of God, all the *Gal. 1.6.* counsell of God reuealed vnto vs, so they *1o. 2o. 31.* had not in the old times in that cleare manner that we haue. 2. Needlesse for our protection, for they can do this inuisibly as well as in sight. *Elshas* guard was as strong and as faithfull before he sawe them as after. Lastly, their appearance now is dangerous, since Antichrist hath peruered many with the false worship and inuocation of Angels: for since this Idolatrie crept into the Church, wee know assuredly that wicked spirits haue taken the forme of good Angels, and haue bene adored of miserable men, and so deluded many. And the visible appearance vnto men, would be more terrible in these daies, then it was to *Manoab* and his wife. *iudg. 13.*

And

Wherefore
Angels
appeare not.

And thus farre of their loue towards the Saints.

Mat. 4.

An so do his
members
often.

*1. Cor. 7.
20.*

The third and last point to be considered, briefly is, how long their charge lasteth ouer vs: the answer is, *So long as they walke in their wayes.* This is that which Sathan left out, when hee made assault against Christ: for hee can both pare and shred the scriptures, and stretch them also otherwhiles to serue his purpose. So he can heape vp iudgements to terrifie and amaze poore consciences which are humbled, and multiply mercies before such as stand, to breede in them dangerous presumptions. By these words, *Their wayes;* The Psalmist vnderstandeth our seuerall vocations, wherein we must walke circumspectly, and not rashly runne forth to any vnlawfull meanes (as Sathan would haue Christ to do) for so doing wee shall tempt God, as Christ answereth the diuell in the second temptation.

Here then we are taught to walke wisely within our boundes, and not to vse vnlawfull meanes, or to neglect the good meanes giuen vs of God for our benefit and good. We must not flie in the ayre,
for

for God hath not giuen vs wings to flye, but legges to walke. We must not talke of reuelations, for God doth not so teach vs now, but by his written word. Wee must not goe to witches in extremitie, to theft in pouertie; for so wee walke out of our way, and the holy Angels forsake vs, **E** wicked spirits will maister vs and confound vs. The workes of our calling, are called in scripture the way wherein we must walke, desiring the Lord to blesse them and all lawfull meanes appointed for vs.

Now to make vse of this doctrine briefly for our present purpose; no doubt of all other spirituall preseruatiues, this of the Angels is one of the best against the pestilence. For we may not doubt, but firmly beleue, they pitch their tents, and set as it were an hedge about vs, for our custodie and preseruation as the diuell confesseth it of *Iohs* protection.

So then consider euill angels are cruel, good Angels are mercifull; euill angels are olde and subtile, good Angels are of like yeares, and more wise; euil angels are very expert to send forth venomous exhalations

Simon

Magus.

Ael. 8.

Dent. 8. 10.

11. 12.

Pro. 30. 9

Psal. 34.

Iob. 1. 10.

The euill
angels haue
no such po-
wer to de-
stroy vs, as
the good
angels to
preserue vs.
Psal. 103.
20.

halations to poyson the ayre : the good
Angels are more wise to purge the same :
the euill angels are strong and mightie,
but they be fearefull , and feare abates
strength: the good angels are more migh-
tie and excell them in strength , and voyd
of feare, for that they be voyd of ~~feare~~. To
bee short, looke wherein the euill angels
haue any might to hurt vs and annoy vs
in soule or in body, the blessed Angels far
passe them to preserue vs and protect vs
in both. Now blessed be God in this in-
speakable mercie, for this wonderfull ho-
nour and glory, hee giueth his poore chil-
dren heere vpon earth , that hee accounts
them worthy the communion and fel-
lowship of his most holy Angels. And
yet hee giueth them a greater glory then
this , for they haue his owne presence
most comforable , for Iesus Christ wal-
keth with them in afflictions , as partly
before hath bene shewed , and yet in that
which followeth , shall be more plainly
proued.

Here to conclude this question, forget
not to make this vse of this holy doctrine.
First learn by the excellencie of these holy
creatures,

creatures, the great glory of their creator. Secondly, learne by their loue to conceiue rightly of the infinit loue of thy God towards thee. Thirdly, remember seeing they be but our fellow-seruants they must not be adored. Fourthly, consider often how much thou art bound to bee thankfull for this blessed protection. Fifthly, learne humilitie by their examples, they take vp poore *Lazarus* in their armes, and poore sinners often. Lastly, let thy behaviour be comely with all reuerence, in thy secret chambers, and priuate affaires, because of their presence. And so much for this question.

The vse of
the doctrine
going be-
fore.
Rev. 19. 21.

Verse 13.

*Thou shalt walke upon the fierce lion, and the aspe, thou shalt treade upon the young ty-
in and the dragon.*

THIS verse againe containeth a consequent of an antecedent set downe in the last verse aforegoing. And here he doth amplifie what he spake before of the Pestilence: well, I said the pestilence was like

K

the

the snare of a hunter, like an arrow, &c. I say yet further, let it be as fierce as a lyon, as venemous as an aspe, as terrible as a dragon, yet if thou canst belecue in Iesus Christ, and repose thy selfe in the providence of the Almighty, in the Almighty, and watchfully walke in thy waies, it shall goe well with thee.

This reason is thus formed.

Such as haue the holy Angels to preserve them, may walke safely amongst lyons and aspes, and pestiferous euils, such as the Pestilence is.

But thou that beleuest in the Almighty, thou that watchfully walkest in thy wayes, thou hast the holy Angels to preserve thee.

Wherefore thou shalt be preserved in the Pestilence.

Here we may well vnderstand, first generally, by lyons, and aspes, and dragons, all the great dangers, secret and open euils, of this present life.

Note here for instruction and comfort, what

what the life is of Gods Saintes on earth. Alsoone as thou hast giuen vp thy name to Iesus Christ, there wil bend themselues against thee, and beset thee, all the wicked spirits that can flie vpon thee, and all the euil met of this world will vow thy destruction, and like dragons, lyons, & aspes will these euer bestir themselues to poyson thee, to sting thee, & teare thee in peeces.

The condition of Gods children in this world.

But be no whit dismaied, this was and is the condition of all thy bretheren, and remember there are more, better, stronger, and mightier, with thee then against thee, which thing thou mightest visibly discern if thine eyes were opened. But we walke, and liue by faith.

Againe, I am of iudgement that the Psalmist doth here also in other termes laie before vs the plague, and the great danger therof, as touching this mortal life. For like as before, he calles the pestilence tropically: 1. The snare of the hunter: 2. the feare of the night: 3. the arrow that lieth by day: 4. the reward of the wicked: so here, 5. he calles the same euil, a fierce lyon, 6. a venomous aspe: 7. a yong lyon, and lastly a terrible dragon.

First let vs see wherefore the plague is compared to a lyon.

1 First because of the rauenous crueltie of this beast, she teareth all our beasts in peeces, especially then, when shee hath young: the she lion spareth (as they say) no pray, euen so the pestilēce spareth no sorts of men.

*Plm. 8. lib.
nat. b. c. 15*

2 For the inuincible strength of this beast, there is none comparable vnto the lion. Euen so the pestilence of all other diseases is most strong & deadly, & brings downe to the earth as well the strongest as the weakest.

3 The lion is a beast of a most hotte and fierie nature: euen so the plague; for the infected complaine much of their extreame burning.

Secondly, hee compareth the Pestilence to the aspe.

WHere the aspe biteth, his wounds be not great. But (like as they say) to the prickes of pins or needles, but

but there followeth his bitings, strange effects : for such as the aspe biteth are smitten with a numnesse throughout all parts, and there followeth a wonderfull coldnesse, continuall gasping, heauinesse in the head, and after all this a deadly sleepe. *Plin. h. n. lib. 8. c. 15. 16. 23.*

There be diuers kindes of these serpents : Some breede dimnesse in the eyes, paine of the heart, swelling in the face, and deafenesse in the eares: some bring present death, and some kill within three houres space. Wee haue here then, not an vnfit comparison, considering what like dangerous effectes the aspe and the plague breed in the bodies of men. Some by the Hebrue * word here vsed vnderstand the Basilisco or Cockatrice. There is nothing can abide the least hissing of this venomous worme. Such as be bitten by this beast, are tormented with extreame heate and burning in their bodies, the falling of the haire followeth, and present death not long after. And some say, it is death also to see it, or to heare the hissing of it. Surely, there are some such like symptomes to bee found in the Pestilence : and the Physicians counsell vs not

* *Peten.*

to eie them greatlie which are infected:
But I thinke our sinfull feares bring manie
euils vpon vs, which otherwise might
well be auoided.

*Thirdlie, hee compareth the plague to the
Dragon.*

Lib. S. n. b.

.15.

alen.

THIS beast (saith *Plinie*, and other natu-
rall writers) doth not cast forth poi-
son, but killeth by violence, and tearing in
peeces, as the lions do. For these beastes
haue great sharpe teeth, like wilde sowes,
with which they crush and rend in peeces
any thing. The Pestilence is compared to
this beast by the Psalmist, and by a man of
wonderfull experience and sight in natu-
rals, because they are alike dangerous, ter-
rible, and of like poison and qualities to-
gether.

THE 6. LECTURE.

Verse 14.

Dependeth
on me, or
embraceth
ie.

*Because he * loueth me, therefore will I deli-
uer him, I will exalt him, because hee hath
knowne my name.*

New

NOW the Lord himselfe speaketh and The
confirmeth, as it were to the consci-
ence by his good spirit, all that his
Prophet hath hitherto spokē both of Gods
promises and of his owne experience: for
it is but a small comfort onely to heare
the experience of other men, the sweete
promises of the Lord, in the outward ears,
vnlesse the holy spirit speake also effectua-
lly vnto the heart & conscience. But here
obserue how first the Lord will haue vs to
attend vnto the experience of his Saints,
and the ministrie of his word before hee
adde his owne effectuall working.

The reason is thus framed.

He that knoweth my name, and dependeth vpon me, and so resteth in my shadow, &c. shall be kept and comforted in the pestilence.

But thou knowest me and louest me, &c. wherefore I shall preserue and comfort thee in this Pestilence.

HERE learn how greatly God loueth, fauoureth, and deliteth in such as know him, and hang vpon him, as vpon their al-

Luk. 12.
32.

mightie father in trouble. *Feare not little flocke*, saith our blessed Saujour, *it is thy fathers will to giue thee a kingdome*: hee that will giue the greater, will assuredly giue the lesse: Thy father will giue thee a Kingdome, therefore much more the transitorie benefites of this life. It is our fathers will to giue vs immortalitie in heauen: it is not to be doubted therefore, he careth for vs in a speciall manner in this mortalitie vpon earth.

I. Ioh. 5. 18

The word *exalting* is a Metaphore, borrowed from their manner of protection in wars in elder times, they made their towers of defence, & their fortresses vpon high rocks, or high hilles, that they might haue the greater aduantages against their enemies. This then is the meaning of the holy spirit here. I will set thee aloft, so as thine enemies the wicked spirits shall not touch thee with any mortall wound.

By the name of God, hee vnderstandeth all the properties and proper adiuncts or attributes of God, whereby he is discerned in his word from all the creatures, most mightie, most iust, most prouident, most mercifull.

By

By knowing Gods name, hee meaneth
both to know, and acknowledge, & con-
fesse the care, the providence and mer-
cy of God in his deliuerance, as Psal. 1.6.
God knoweth vs whē he acknowledgeth
vs to be of his number, & we know Gods
name, when by his good word and holy
spirit, discerning the same, we distrust in
all other power, and acknowledge his
hand only to be able and ready to saue vs,
and deliuer vs.

Note here how the knowledge & loue *Ignori*
of God, be inseparable companions. He *nulla cupi-*
that loueth God, knoweth God, and is *do.*
taught of God. As all spirituall graces, We do not
they are not of, nor by nature, but by desire
grace, so likewise this knowledge spoken things vn-
of in this place. knowen.

Mark. 4.

II.

Matt. 16.

Verse. 15.

He calles vpon mee, and I will answere him,
I am with him in troubles, I will deliuer
him, and glorifie him.
With length of dayes will I satisfie him, and
show him my saluation.

The

The Argument is thus set in forme.

*Hee that knoweth me, loueth me, and calt vp
on me in troubles: shal be heard, deliuered,
and comforted. &c.*

*Thou art one of that number, which truly
know me, loue me, and worship me in pray-
er: wherefore thou shalt bee heard and
comforted.*

Here the Psalmist commends vnto vs another singular preseruatiue, which is prayer. To stirre vs vp vnto this holy exercise, there are added sundry most sweete and comfortable promises. First, God is ready to answere that man before described in afflictions. Secondly, God is with him in troubles. 3. God will deliuer him out of this danger. 4. God will bring him to honour and glory. 5. The Lorde will satisfie him with dayes and yeares. 6. He shall see the saluation of God.

First, here concerning prayer, note who it is that prayeth rightly & profitably, to be heard.

The

The same man that is said the verse be-
fore to know God, to loue him, and by
faith to rest vpon him, he shall call & shall
be heard. Euery man cannot pray to bee
heard, for the carnall man here can do no-
thing: for the faithfull say: *Wee know not* *Rom. 8.*
how to pray as we ought, but the spirit it selfe *26.*
maketh requests for vs with sighes and grones
which cannot be expressed. In the Lawe *Mal. I.*
two kindes of sacrifices were reiected;
the lame and the blinde sacrifice. What
sacrifices must now bee offered? if wee
like the Apostle, hee will tell vs wee
must offer vp our selues, and our spiri- *Rom. 12.1.*
tiall seruice vnto GOD. If then wee
be lame or lame, all our seruice displeaseth
God. We be blind when we care not for
the light of God: of such it is written,
Prouer. 28. 9. He that turneth away his eare And yet
from hearing of the Lord, his prayer is abho- few so blind
minable. We be lame when any proud sin- and so wic-
nes ouer vs without repentance: and ked, but
such the Lord saith, *Prouer. 21. 27. The* they say
sacrifice of the wicked is an abomination they can
unto God pray. *Psal. 141.*
These men be fooles (saith the *Eccles. 4.*
psalmist) and pray not at all, verse 4. the *17.*
preacher saith, and willeth them
to

to hearkē vnto God speaking, before they presume to open their mouthes before him, rude & vntaught, not knowing how and what to speake.

2 He that will pray must first beleue (saith the Apostle) *How can they call vpon him in whom they do not beleue?* And Iames addeth: He must be a righteous man.

Rom. 10.

14.

Iames 5.

And yet these holy ones cannot alway pray, for how oftē come they to the Lords gate, and yet haue the repulse? how often mourneth and roareth the holy man of God, *Dauid*, and cannot be heard? And the Church cryeth after Christ mightily, and for a long time cannot finde him.

Psal 22. 1.

2.

Cant. 5.

4. 5. 6.

Psal. 66.

18.

*If I delight in wickednes.

The Psalmist seemeth to giue a reason of this, when he saith, *If I *regard wickednesse in my heart, the Lord will not beare me.* A third thing required in prayer, is a feeling of our wants.

A fourth point, is an earnest desire to obtaine that we aske, as the widdow. *Luke 18. 1. 2.* And a fift point, not to waxe faint in prayer.

Now for the vse and practise of this holy preseruatiue, according to the charge of God, *Call vpon me in the day of trouble,* &c.

The

The holy men of God haue euer vsed it
in the elder Churches. *Hezekiah* being
smitten with the pestilence, first it is said, *He*
turned his face to the wall. 2. he power forth
his prayer. *O Lord remember now, I haue*
laboured to walke vprightly, and with a sound
heart before thee. 3. It is saide, *hee wept*
fore: 4. I haue heard thy prayer and
keene thy teares. 5. He receiued this com-
fortable answer, *Behold, I heale thee.* *Da-* *Psal. 38.2*
uid, in like manner when hee was smitten
with the plague, he crieth to God, saying
Lord thine arrowes are light vpon mee, Some good
and thine hand lieth vpon me: and so con- Interpreters
tinueth amplifying & shewing the great- so iudgo
nesse of his euils: and then he concludeth
no doubt, hauing receiued comfort: verse
15. *On thee, O Lords, do I way, thou wilt*
heare me my Lord my God. And *Iob* wept
much and prayed, and vsed, the mother
of all good learning often, a sweete and
comfortable meditation with prayer let
all the faithfull flye to this; *Christ* spends
nights in this exercise, so the faithfull in
the *Act. 2. 4. 13. 14.* and *Paul* in all his *Epi-*
stles.

And I will heare him.

Here

1. Promise.

Obiection.

Here is the first promise, which is added vnto this precious preseruatiue of prayer. But doth not God heare and see alwayes? Answer. That is true: but by hearing in this place is meant, to like and to grant his petitions, as else where often. *Dauid* in the end of many Psalmes, addeth that God hath heard him, and granted his request: not that the Lorde did not heare from the beginning, but now in the ende he feeleth an answer in his soule; that God hath granted his desire. As *Psal. 69. The Lord hath heard my petition. 66. 18. 19. God hath heard me, and considered the voyce of my prayer.* Where note two things, if we desire to be heard, first that we haue a feeling of our wants, as here in troubles. 2. That we cry mightily, and continue, & God in the end wil heare vs, as he did *Dauid*, in the end alwayes, and after much crying.

I will be with him in troubles. This is the 2. promise. Some man will thinke this no special promise, for that God is both by his essence infinit (filling heauen and earth) & by his prouidence, watchfull, present and carefull ouer all and euery one of the creatures in heauen and earth. And yet further,

further, is hee not with his beloued children alwayes in a more speciall manner, by his spirite of sanctification and comfort, effectually also working by the death and resurrection of Iesus Christ to make them new creatures? All this is true, both of the generall prouidence of God, and of his Speciall working and grace in the Saints. But yet they are not alwayes alike comforted. For the Lorde doth otherwhiles more graciously shew himselfe at one time then another. For may not the King to those of his housholde more louingly shew his countenance at one time then another, and frowne at other times vpon them, and yet they bee his seruants? So is it with Christ and his members. The righteous soules of the faithfull sometimes eate and drinke, and feast with Christ: yet at other times, they cry much, they aske many watchmen for him, and seeke him with much sweating before they can find him.

Gal. 6. 14
15. 16.

Reu. 5. 20.
Cant. 5. 5.
6. 7. 8.

And that the Lord Iesus doth more familiarly shew his face, and communicate his graces vnto his Saintes in troubles and in their grieuances: the experience

ence of Gods people in al ages can testifie
and this we haue before partly vouchid.

Psal. 69.
17.

Psal. 107.
vers. 6. 13
19. 28.

Act. and
M. in M.
Philpots
letters.

2. Cor. 12.
9. 10.
Act. & M

David cryeth: Hide not away thy face from me, for I am in trouble, and they cryed to the Lord in their trouble, and hee deliuered them out of their distresse: O, that men would therefore prayse the Lord. Master Philpot sayth, to Lady Vane. Belieue me (dear Lady) there is no such ioy in the world, as the people of Christ, haue vnder the crosse. These holy ones haue often many desertions, and yet in the midst of their agonies, Christ will suddenly shine foorth as bright as the Sun after a cloudie blacke tempest, as in Maister Glouers storic appeares and many others. And this blessed presence wee speake of, make so many of Gods people so constantly and so cheerefully to offer vp themselves a liuing sacrifice, to bee roasted, and tormented with fire in smithfield, and many other parts of the world.

6. Question.

What wonderful communion there is between Christ and his holy members, best known to his people in afflictions.

Cant.

Cant. 2. 16. My welbeloued is mine, and I am his. *verse 15.* I will bee with him in trouble.

First, let vs here consider in what manner the holy Scripture speaketh of this great communion and fellowship between Christ & his members: Thus *John* writeth of it, first in his Epistle. *That I 2. John. 1.* say which we haue seene and heard, declare 3. we vnto you, that ye may haue fellowship with vs, and that our fellowship also may bee with the father and his sonne Iesus Christ. Again in his Gospel most comfortably on this manner: *I pray not for these alone, but for the also which shall beleene in me through their word, that they all may bee one, as thou O Father art in mee and I in thee, euen that John. 17.* they all may be one in vs, that the world may 20. beleene that thou hast sent me: and the glorie that thou gauest mee, I haue giuen them, that they may be one as wee are one, I in them and they in me, that they may bee made perfect in one, and that the world may know that thou hast sent mee, and hast loued them as thou hast loued mee. And the Apostle speaketh of this communion when hee saith; *Tempo*

L *your.*

your selves whether you be in the faith? do ye not know that Iesus Christ is in you, except ye be refused? Because this blessed vnion, communion, and fellowship is spirituall and mysticall, the holy Scriptures do strue to helpe our weaknesse, to conceiue rightly the trueth of it by sundry Metaphors and borrowed speeches, as *Iohn* in the sweet parable of the vine and vine branches: in which place the whole comparison (if we make supply out of other places) standeth vpon sundry most familiar similitudes, as to expresse the singular loue and care of God ouer his people, and the effectuall power of the Ministerie of his holy word working in them: so to instruct vs of the vnion betweene Christ and his holy members. 1. The heavenly Father, is compared to the husband-man. 2. The ministers, vnto the husbandmans laborers. 3. The people and the Church of God, vnto the vineyard, or husbandry. 4. Christ and his members vnto the vine and vine branch. 5. The spirituall vnion, life and growth of the faithfull in Christ, vnto the naturall coniunction, life and growth of the naturall vine and her branches.

2. Cor. 13

4.

A parable is a speech comparing like things together, to stirre vp affection to illustrate any doubt, and to shew the effectuall working of any thing by most familiar and best known similitudes.

1. Cor. 29.

Es. 5.

branches. 6. Lastly, as the husbandman on earth loueth, careth for, and purgeth his vine with his handes and instruments, his corne fieldes, &c. so the heavenly father loueth, and purgeth his Church and his people by his Spirit, word, and sacraments. &c. And like as wise Princes commit their sonnes to the custodie and instruction of wise and faithfull men, so the heavenly Father commendeth the education of his children to his holy labourers, and by their Ministrie hee prepareth such on earth, as he purposeth to aduance to the kingdome of his glory, to be fellow heires with Iesus Christ in heauen.

Againe, all that heavenly and most sweet parable, the song of *Salomon*, tendeth principally to expresse this inspeakeable communion: comparing it often vnto the holy vnion which is betweene man and wife, in that mariage which is in the Lord: and so doth the Apostle: and concludeth *that wee are members of his body, of his flesh, and of his bones.*

3 And this firme coniunction which is in this mysticall body is againe notably laid before vs, by the similitude of the na-

turall body and the essentiall parts of the same. 1. Cor. 12. 12. 13. 14. 15. 16.

Thus when we see by these few places how the holy spirit doth demonstrate vnto vs a most certaine and reall coniunction and communion betwixt Christ and all the faithfull heere on earth. And yet heere is no corporall commixtion of our soules with his, or any coniunction of natures, neither is this a bare consent of mindes onely, but an inspeakeable coniunction is effected by meanes of the worde of reconciliation without, and the holy spirit of Christ within working effectually: almightie in power to knit together things most farre distant, as one soule bindes head and feet together in one body. To be short, the Lord to bring his children to this high pitch of honour and dignitie, doth proceede with them in this manner as followeth.

First, the holy spirit singlet and seuereth them out of the world by the sound of his Gospel: *Iohn 15. 19. I haue chosen you out of the world.* And receiueth them to his owne house and familie. *Ephe. 2. 18.*
 19. *Ye are no more strangers and forreners,*

but

but citizens with the Saints of the household of God. *Ezke. 14. 15.*

The 2. effect is: Hee prepareth our hearts by faith to receiue Christ. And to this end. 1. he renueth the minde. 2. hee giueth an *vn̄derstanding heart*. *Marc. 4. 10.* 3. to receiue Christ by faith. *Iob. 1. 11.* To renue the mind, his light dispelleth ignorance, & bringeth in that wōderful doctrine which cōuerteth the soule. *Psal. 19. 9.* 15.

To renue the heart, 1. he sofineth and humbleth it by the preaching of Gods law. *Ezech. 11. 19. 20.* 2. he causeth it with sighes and grones to confesse, *Rom. 8. 26.* *There is no good thing in my flesh.* 3. the heart hungreth after Christ, and his righteousness. *Mat. 5. 6.* 4. Lastly, he worketh in the heart that admirable worke of God, *Iohn 6. 29.* Even a pretious and victorious faith to receiue (as with a hād) Iesus Christ and his benefits. *Iob. 1. 12.*

The 3. effect, and worke of Gods spirit is: hee giueth them as a free gift vnto Christ. *Iob. 10. 27. 9. 24.* And Christ vnto them againe in like maner, *Rom. 8. 3. 2. Cor. 1. 16.* *My welbeloued is mine, and I am his.*

The 4. effect. The holy spirit doth in
L 3 a most

a most wonderfull and reall manner knie
 their soules and hearts vnto Christ, and
 Christ ento them againe: so that Christ
 become the head, and the beleeuers the
 liuely member of Christ. So as the bran-
 ches haue not a more certaine sap, life, and
 growth by the vine, then the true beleuer
 hath life, grace, and growth in al good gra-
 ces from Christ, *Ioh. 15. 1. 2.* For this cause
 the Apostle saith truly: *We are members of his
 body, of his flesh, & of his bones.* Eph. 5. 38. 21

- 5 Fifthly, then Christ doth communicate
 vnto them, being thus vnited vnto him
 by the wonderfull worke of his spirit, all
 graces and blessings which concerne their
 euerlasting saluation. 1. They are co-
 uered with his righteousness as with a gol-
 den robe, *Gal. 2. 27* They receive by his
 spirit the precious vertue of his death,
 which hath a great efficacie to kill sinne.
Rom. 6. 6. Gal. 6. 15. and the vertue of his
 buriall to rot sin, that so they may loath it
 as an vnfaerie carrion, being crucified
 and slaine in them: and the vertue of his
 resurrection. *Phil. 3. 3. 9.* whereby they are
 made new creatures. *Gal. 6. 15. 16.*

- 3 Because of this communion wee are
 said

Iustificati-
 tion.
 Sanctifica-
 tion.

said to bee partakers of the diuine nature. And the beleeuer may speake all this the Apostle speaketh, in his owne person; *1. 2. Pet. 1. 4*
am crucified with Christ, but I liue, yet not I any more, but Christ liueth in me, and in that I now liue in the flesh, I liue by faith in the sonne *Gal. 2. 20.*
*of God, who hath loued me, and giuen himselfe for me. Insignis sententia fideles extra se uide-
 nere: id est in Christo; A notable saying (saith* *John Cal.*
maister Cal.) the faithfull liue without them- Com in
selves in Christ. Gal. verse

6 Lastly, when they are thus highly aduanced into the communion of the holy Trinitie, all the holy Angels and Saints of God: they stay not then in one stay, but they must haue their dayly confirmation by the said word and spirit, that so they may haue a *holy growth vnto a perfect man, and vnto the measure of the age, of the full growth or fulnesse of Christ.* *2. Pet. 3. 18.*
Eph. 4.

And this growth is signified vnto vs, by the growth and increase which is to be seene in the partes of any naturall body. *Eph. 4. 15.* *Let vs follow the trueth in loue, and in all things grow vp to him, which is the head, that is Christ. And againe, Col. 2. 19.* *All the body furnished and knit together*

ther by ioynts and bands increaseth with the encreasing of God. Thus farre briefly of this holy communion.

The third promise; *And I will deliuer him.* The Lord will haue his childrē wade through afflictions, yea sometimes to bee smitten with the plague it selfe: but hee will deliuer them: that is, hee will restore him to health if that bee good for him, or else he wil change this miserable and transitorie life, with the happy and immortal life, which is best of all. *Blessed is the man whom God correcteth, therefore refuse not thou the chastising of the Almighty, for hee maketh the wound, and bindeth it up, hee smiteth, and his hands make whole: he shall deliuer thee in sixe troubles, and in the seventh the euill shall not touch thee.*

*Iob. 5. 17.
18. 19.*

The fourth promise. *And I will bring him to honour.* It is not to bee doubted but God hath performed this promise alwayes to his children: whether wee vnderstand it of an earthly fauour or an heauenly, they which faile of this one, are sure notwithstanding of the other, and sometime of both, *Ioseph* and *Daniel* of both after great aduersitie: *Hezekias*, *Dauid*

mid and Iob, of both, after plagues and pestilentiall maladies. Yet *Lazarus* and many of his condition, wanting this vaine and transitory glory, haue receiued the greater measure of the heauenly.

— Here againe, I do not thinke, but that he putteth vs in minde of the glory of our resurrection, and of our regeneration, where assuredly our glory begins. *2. Cor. 1. 18.* which while wee consider (albeit afflictions for the present are grieuous) yet wee must be wonderfully cheared and comforted: for howsoeuer heere for a moment, our bodies bee subiect to many most grievous and noysome diseases, for our correction and chastisement, and after to putrefaction: yet in the ende, they shall be filled with a wonderfull glory, *For they shall shine in the resurrection as Mat. 13. 43 the Sunne, and shall be like the Angels of God.* Whereas the wicked shall arise to a greater shame then if they were filled with all the sores and plagues of *Egypt*. And therefore this promise much comforted *Iob*: for thus he speaketh of it in his great passions most chearefully: *I am sure that Iob. 19. my Redeemer liueth, and he shall stand the verse 25: last*

If Sathan be sent to torment the body, remember lobes comfort
last on the earth, and though after my skinne, wormes destroy this body; yet shall I see God in my flesh, whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reynes are consumed within mee.

The fifth promise. *With length of daies will I sanctifie him.* Here I iudge this promise, as that aforegoing, and the last which followeth, concerneth both the life present, and that which is to come. The faithfull then in that plague looked euery moment for death, and therefore they haue this promise to comfort them.

1. Tim. 4. 8. An old age is promised as a blessing often to the godly, and they haue so accounted it. Gen. 15. 15.

Pro. 4. 10. Thou shalt come to thy fathers in peace, and shalt be buried in a good old age. So Gedeon is

buried in a good age. Iudges, 8. 32. And David full of daies, riches, and honour. 1. Chron. 29 28.

Pro. 16. 31. Surely olde age, and gray haire is a Crowne of glory to the righteous and godly man. For thus the holy Spirit speaketh: *Age is a Crowne of glory, when it is found in the way of righteousness:*

Amitie bo.
 na, scnio fa.
 nir.
 Age nor ho.
 nour make
 men wise,
 but the spi-
 rit of God.
 Job. 32. 8 y

troufnesse : but all things are turned into sinne, and accursed to the wicked and vngodly. Com. 5.

Againe, Gods children are more satisfi- ed here on earth with a fewe daies, then the wicked are with *Nestors* ycares.

And concerning long dayes in hea- uen, there shall be dayes continually and no more nightes. The heavenly *Ieru- salem* hath no neede of the *Sunne*, neither of the *Moone* to shine in it : for the glory of God doth light it : and the *Lambe* is the light of it. Reue. 21. 23.

The 6. and last promise, *I will shewe him my saluation.*

This promise of all the rest is most com- fortable. And here two things must be considered. First, who see their salua- tion, or to whome it is shewed. Who see their salua- tion. Se- condly, where and when it is shewed vs, and scene by vs. For the first : not eue- ry man can see into this mysterie, no not every profellour of the Gospell : first he must be, as he is described in this Psalme, a faithfull man, a godly man, a righteous man, watchfull ouer his wayes, a deuout man, fearing God; the Lord doth assure such

Spirituell Preseruatiues

- such in time by his good spirit , of their election , adoption , vocation , and euerlasting saluation . *Rom. 8. 15. Eph. 4. 30.* All the faithfull ought to strue daily in all religious feare , to come to the knowledge , and the full assurance by faith of their saluation . Secondly , if thou demandest when and where the faithfull see their saluation : I answer , that they see it both on earth and in heauen : first in earth they see it as in a glasse , two waies : first by faith when they see Christ , and haue the assurance of his benefits in their harts by the holy spirit : secondly , by feeling , when they feele the power and vertue of Christ working in them true mortification and sanctification of life . Again they see their saluation in heauen , when they come to the present possession of that crown which is purchased for them , then shall they no more see darkly : for *Iohn* saith , *We know that when he shall appeare , we shall see like him , for we shall see him as he is : and be with him where he is . Io 17 V. 24.*
- Psal. 23. 6.*
2 Cor. 3. 12. 18.
Io. 8. 56.
Heb. 11. 1.
Eph 3. 20.
Phil 3. 8.
Io. 19.
2. Cor. 13. 4.
Gal. 6. 14.
15. 16.
1. Io. 3. 2.

Note here blinde Papists and Atheists till the Lord annoynt your eyes with his eye salue, you can neuer but doubt of your salua-

saluation, for he alone doth shew it, whom,
and where, and when he will. To be short,
this is a most soueraigne comfort for all
Gods people, and euer hath bene in all
paines and griefes of this present life,
plagues, persecutions, and all euils what-
soeuer. *Iob* reioyceth in his miserie, say-
ing: *I am sure my redeemer liueth, and I shall*
see him, &c. Ch. 19.

THE 7. LECTURE.

The seuenth Question.

*Of the visitation of the sicke, which dutie must
also be performed, by some chosen, faithfull,
and discret men, in the Pestilence.*

Iames 5. 14.

*Is any sicke among you? let him send for
the Elders, &c.*

WE haue already shewed very cor-
diall and precious preseruatiues
both against many euils, and specially a-
gainst the Pestilence. And yet there is
one more which is giuen vs of the Lord,
no

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no lesse profitable and effectuell then the rest. And this is that comfortable visitation of the sicke, which containeth medicines of wonderfull vertue, to be ministred by the righteous and religious Elders or holy Ministers, vnto Gods people: and by the wise & godly brethren one to an other in all their maladies.

In the visitation of the sicke, Iames teacheth vs what the sicke or visited must doo.

- 1 He must send for the Elders, verse. 14.
- 2 Acknowledge his sinnes, verse, 16.
- 3 He must beleeue, verse 15.
- 4 He must pray with them, verse 16.

Secondly, what the visitors must be.

- 1 The Elders, verse 14.
- 2 The Elders of the Church. verse 14.
- 3 Faithfull men, verse 15.
- 4 Righteous men, verse 16.
- 5 Zealous men.
- 6 Mercifull men.
- 7 Men of one accord.

Thirdly

Thirdly, what the visitors must do.

- 1 They must come to the house of mourning, verse 14.
- 2 They must teach and admonish the patient, verse 16.
- 3 They must strue in fasting and praier for him, verse 15.
- 4 They must pray in faith, verse 15.
- 5 They must perseuer and expect a blessing assuredly.

Is any sicke, let him send for the Elders.

Here againe with *James* wee see that sicknes (as all afflictions of this life) is common to all the godly, with the wicked, poore & rich, strong and weake in faith, there is no excepuon nor priuiledge here to free any man.

2 *S. James* would haue the sicke man to shewe his faith & loue, by sending first of his own accord for the Elders of y church to instruct him and to pray for him, and to comfort him : so the Elders seeing his desire, his loue & feare, shall be stirred vp in a greater

greater affection and compassion towards him againe.

3 Wee must here note also wherefore the holy Ghost sends vs first to these spirituall Phisitions of the soule, before wee call for the other of the body, which must not be despised. And this hee doth, that these holy men may take a view of the spirituall causes of our euils, and labour to remove them, for then our naturall griefs are both soonest holpen, & most soundly cured: so Christ begins his cure, *Mat. 9. 2.* by removing first the spirituall causes, *Thy finnes are forgiven thee.* And surely this we finde daily true by our experience; that when phisicke cures without the Lord, as it were, the sores & plagues of their soules become more dangerous & incurable, for being nothing humbled, nor bettered by the Lords chasticements, they walke more boldly in their old finnes when they recover health then before.

Note.

Now let vs examine with all diligence, what speciall points *S. James* commendeth vnto vs concerning the visitation of the sicke.

First hee saith, the Elders must be sent for,

for: by these Elders, the holy spirit vnderstandeth else-where the holy Ministers chiefly, and with them the godly brethren which were their helpers in their ministrie and spirituall seruice vnto God and his church, men of knowledge, wisdom, experience, and godlinesse without rebuke.

Secondly, hee saith not one, but many Elders, not one Elder: for here in this spirituall seruice, as in many other corporall actions, that is true which the Preacher saith, *Two are better then one.* Againe, the loue, iudgement, experience, faith, feeling, and praier of many, must here be more effectuell and comfortable then of one. *Ecc. 4. 9.*

And yet here cases no doubt may oftē so fall out, as that some one most rare, most expert, and wise messengers of the Lord must be sought for, albeit as *Iob* speaketh, we shall hardly finde one such amongst a thousand. *Iob. 33. 23.*

Thirdly, he addeth, they must be the Elders of the church, that is, such as are best knowne to thee: thine owne wise pastor, &c. which can best discern al thy sores: or that minister which hath bene Gods most holy ordinance, either for thy conuersion, or confirmation.

M

But

Question.

BVt here now a question may bee demanded, whether the same Ministers of God which serue the Lord in their public ministry, and come to the holy assemblies, are charged also in this place to attend vpon the visitatiō of the sicke in time of pestilence?

Answer.

*Ioach. Camerar. in synop. de peste Bwichas de peste.

TO this I answer with men of iudgement, that it were very expedient, that at such times, there should be certaine speciall men chosen for this purpose, men knowne both for their ministry, godlinesse, and sinceritie of life; who should not neglect their dutie concerning eyther the soules or bodies of the faithfull, which they could performe, or cause any way to be done for their good.

Secondly, I answer, that I cannot see how the Pastor notwithstanding, can neglect any of his flocke (committed of the Lord vnto his charge) in any calamitie, or the

the pestilence. For the Apostles charge is so general in my * iudgement, that it excludeth all exceptions of persons., time, and sicknesse. *Any man may send in any sicknesse for the Elders of the Church.*

But here let wise Christians be carefull, as not to abuse the loue of their kinsfolkes and friends, so to preferre the health of all the congregation, before their own, and so to strue to content themselues, with the presence of such as the magistrates haue selected and appointed for this purpose. This religious loue & care for the church was in *Beza*, who being sicke himselfe of the plague at *Laufanna*, would not haue *M. Ioh. Caluin*, and *P. Viret* to come vnto him, when they offered freely, & most lovingly to come & visit him: because (saith he) we must preferre the benefit of Gods Church, and the glorie of God, before our owne comforts, and the preservation of our owne life.

Fourthly, these men must be men of great loue, mercy & compassion: for this cause hee willeth vs to take the Elders of our Church, that is, such louing, knowne, mercifull men, as can & will mourne with

* Here I desire to be taught, by the godly learned,

both how *S. Iames* must be vnderstood, and how the sicke of the plague may best be visited.

B. de peste.

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vs, and for vs. *Psal 41.1.* *Blessed is hee that indgeth misery of the poore, the Lord shall deliuer him in time of trouble.* A notable ex-

- Job. 2. 12.* ample of this compassion is in *Jobs* friends:
 13. for first they came to comfort him; secondly, they wept greatly when they sawe him; thirdly, their great grieve is signified in renting of their cloathes; fourthly, their compassion, in sitting by him seuen dayes and seuen nights in silence. This is the time when Gods children must strue to shew their affection, and brotherly kinnesse towards the Saints.
- 2. Pet. 1. 7.*

Fifthly, these holy Elders which visit the sicke must affect one thing, be of one minde, and of one accord: for the cries and praiers of such men be very strong, and can soonest and best preuaile with the Lord, according to his owne truth & holy promise. *Verely I say vnto you, that if two of you shall agree in earth vpon any thing, what-soener they shall desire, it shall be giuen them of my father, which is in heauen, for where two or three are gathered together in my name, there am I in the midst of them.* The truth of this promise is to be seene in the practise and praier of the holy Saints. The disci-
 ciples

Rom. 15. 6.

Mat. 18. 19

ciples which were met together, to pray for the good successe of the gospel, for spirituall courage & boldnesse in their ministry, for the cōfirmatiō of their doctrine by signes & wonders. I it is said of the whole multitude of thē which beleueed, & there prayed, *That they were of one heart & of one soule. Aēt. 4. 31. 32. They lift vp their voyces vnto God with one accord.* ver. se 24. 3. After prayer they obtained all that they asked. For it is said: first that they were confirmed presently with a myracle. *The place was shaken where they were assembled together, and all were filled with the holy Ghost.* vers 31. 2. They receued their second request, spirituall *boldnesse & courage: for it is said, they spake the word of God boldly, ver. 31. 3. Lastly, the Gospell was more glorified, & had a more free passage daily. And the day of Penticost, when they waited together in praier for the gifts of the holy Ghost: *It is said they were altogether with one accord in one place.* And the holy Disciples which beleueed, they are said, that in hearing the word in praier, they continued with one accorde daily in the Temple. These Elders then of whom James

*Omothon-
madon.*

Aēt. 2. 1. 4

24.

Vers. 31.

Parresia.

Eph. 6. 19.

1. Chro. 28

20.

Aēt. 2. 1.

Aēt. 1. 46.

speakeſh, muſt be thus affected. Religious men, faithfull men, deuout men, righteous men, and ſuch will not lightly iarre or diſagree, but be moſt carefull to keepe the bandes of loue in holy peace and vnitie,
Phil. 3. 15. with heart and minde affecting one thing,
16. and bearing with them of weaker iudge-
Ro. 15. 16 ment, till the Lord hath reuealed better things vnto them. Theſe men thus hauing one heart and one mouth, may ſend forth ſuch cries vnto the Lord, as ſhall be heard, and none other.

Sixtly, *S. James* requireth that they be faithfull men, righteous men, and men of good feeling. They muſt haue faith, for otherwiſe they cannot pray, as wee haue before ſhewed: ver. 15. of that 19. *Psalm*: they muſt be righteous men, for otherwiſe they ſhall be reieſted of God in this ſacrifice which they offer. *Pro. 21. 27.* and the ſicke can haue no comfort in them. And they muſt haue a good feeling of the wants of their brother, otherwiſe their praier will not worke and be effectuell: ſo the promiſe is to be vnderſtood, the prayer of a righteous man auaieth much, which is working, and effectuell.

Seuenthly,

Seuenthly, they must instruct and admonish the patient, and by mutuall conference, so stirre him vp to open and reueale such sinnes and euils as most grieue his hart and conscience. They must know his passions, his life, his calling, his knowledge, his feare, his affections, his loue, and all his conuersation, and how long he hath knowne Iesus Christ.

Againe, here they must be wise to discern, whether Sathan hath wounded him with any fiery dart, and so hath caused him to doubt of his election, vocation, faith, repentance, &c. They must be prouided of examples which may shewe him how that other of Gods children haue so bene smitten, & haue languished long, and yet at last were graciously restored. But nothing comparable to our owne experience. Here let them pray earnestly

Eph. 6.

for the spirit of iudgement, for that Sathan hath many strange & inuisible delusions: and remember the proverbe, *That a gracious speech beatech the passions of the soule. A word spoken in his place, is like appies of golde with pictures of siluer.*

Esa. 11. 2.

Pro. 25, 11

Eightly, Saint James requireth in the

M 4

visitors

*Euchentes
pistors.*

visitors of the sicke, verse 15. *a prayer of faith.* They must be perswaded that all this sacrifice and seruice which they offer vnto God in their supplications, &c. is accepted of God in Iesus Christ, and shall returne from him a comfort for themselves, and a blessing for their brother, according to his holy promise in this place. This *James* telleth vs, in the beginning of his Epistle, that if any will receiue any good from the Lord, let him aske in faith and wauer not: for he that prayeth effectually, must be perswaded, his labour shall not be lost, but that the Lord will consider it. *Psalms. 66. 19.* this faith our Saviour: *Whatsoeuer ye aske in prayer, if you beleeue ye shall receiue it.*

Mat. 21. 22

Mat. 9.

Verse. 22.

23. 24.

The father of a lunaticke, which was vexed also with an euill spirit, came to Christ, and spake thus doubtfully: *If thou canst do any thing helpe vs, and haue compassion on vs.* Christ answered: *If thou canst beleeue, all things are possible to him that beleeueth: and straightway the father of the child, crying with teares, said: Lord I beleeue, helpe mine vnbeliefe.*

Argu-

Arguments to confirme their faith in this instant are these. 1. The patient is a brother and a professor of the Gospell, and therefore we must as feeling members consider his case our as own. 2. If heretofore he neuer gaue vp his name to Iesus Christ, now hee is desirous to doe it, as appeares and is signified by sending for the Elders, by confession of his sinnes, &c.

And thus both parts must strive that this prayer may be done in faith, and may be working effectuell.

Cyprian speaking how he and his brethren did much good in his time in the visitation of the sicke, saith, that they prospered according as they and the patient hath faith to speake vnto God. *Prout fides patientis adiuvat, aut gratia curantis aspirat.* 4 Tract. de Idol. vanit.

9 Saint Iames here requires also the humiliation and faith of the patient.

The holy Elders doing their enduour with all dilligence; the brother which is thus visited, must strive also to beleeue as all things generally concerning his saluation: so also so that this particular action of these holy men shall doe him

him good, as for the free pardon of his finnes, so for bodilie health so far as shall be expedient for him. To this end the Apostle willeth the sicke man to confesse his finnes, and the elders to prouoke him thereunto by their experience, vers. 16.

Confesse your finnes one to another, and pray one for another. Surelie the Lord Iesus in ail his miraculous cures, euen requireth this faith in euerie one of his patiēts. Mat. 8 10. To the good woman which had the illue of bloud he saith: *Daughter be of good comfort, thy faith hath made thee whole.*

Matt 9. And so to all the rest, he asketh alwaies
 22. of their faith, and how they are perswaded of his grace, loue, power, and might to do them good. And this is it that Cyprian noteth, *prout fides patientis adiuvat: as the Patients faith helpeth vs so we preuaile with God, in the visitation of the sicke.*

The 10. point and the last here to be remembred is, these men must haue zeale to perseuer and continue this holie exercise in abstinence add praier, admonition and instructiō, &c. For albeit the Lord heareth alwaies the praiers & supplications of his seruants in the beginning: not-with-

withstanding hee sheweth not alwaies a-
 nie full grant of them long after, because
 he would haue his children more earnest-
 ly to sue vnto him, and to waite vpon
 him. So the Apostle chargeth that we
 perseuere and continue in praier, waiting
 and expecting with patience a blessing
 from the Lord. And this our Saujour tea-
 cheth vs sweetly by a parable. And Dani-
 el cōfirmeth it vnto vs by his owne prac-
 tise and experience: for thus he saith: *At
 the same time I Daniel was in beauienesse for
 3. weekes of daies, I ate no pleasant bread,
 neither came flesh nor wine in my mouth, nei-
 ther did I annoint my selfe at all, till three
 weekes of daies were fulfilled.* Here is a
 watchfull continuance in praier, fasting
 and humiliation for 21. daies, then he re-
 ceiueth an answer, *Feare not Daniel, for
 from the first day, that thou diddest set thine
 heart to vnderstand and to humble thy selfe
 before thy God, thy words were heard, and
 I am come for thy words.*

Rom. 12.

12.

Lnke. 8. 1.

Dan. 10. 2.

3.

Vers. 12.

Mat 2.

46. 47.

Thus we see that albeit the Lord hea-
 reth not at the first crie, yet he delighteth
 to see our humiliation, & will grant our
 requests in his good time and not faile vs.

And

And thus farre we haue seen howe the holy elders proceed in their spiritual cure. These rules being followed with wisdom and iudgement, I doubt not, the holy men of God haue, and may attaine great mercies & blessings in the due practise of them, in the visitation of the sicke people of God. And if this spirituall exercise be so comfortable and so profitable in common and vulgar diseases, which come of naturall causes onely: howe much more precious are they in greater plagues in any, as Saint *James* speaketh? and therefore in the pestilence it is so also, which is no doubt a mixt euill of naturall common knowen causes, and spirituall. inuisible, and vnknown as wee haue before shewed.

Here I would end, but that I must first answere two sorts of men, which oppose themselves against the comely and comfortable ordinance of the Lord. For some there are so hard hearted, and so voyde of all humanitie, that they will not haue this holy exercise to haue any place in time of pestilence. Again, there are others so void of al good iudgment, which without

out all difference or respect of time, persons or place, frequent all houses, without any feare of contagion or infection, and exclaime mightily against all departure or going aside from the pestilence. For the first sort, I commend vnto them these holy rules following. 1. they must summozt theselues vnto the iudgement seat of God, and looke on the plague as on the messenger of Gods wrath, which cannot be auoided with change of places, but by repentance and amendment of life, &c.

2 Let no man go aside, nor tarry with a doubtful conscience, but when as he shal haue learned out of the word of GOD what his dutie is, that commending himselfe to God, he may continue constantly therein.

3 Let no man depart a haires bredth, for feare of death, frō the duties of humanity, nor breake any of the bondes of loue, which are many as betweene man and wife, betweene parents and children, maisters and seruants, betweene kindred, betweene christians, neighbours & friends: For if wee breake these bonds, I see not howe humane societies may continue.

And

And here when the Lord shall change the life of anie of thy good friends, be not cast downe, as they which are without hope: But remember *Cyprians* words: *Nō amittimus nostros, sed tantum premittimus: We haue not lost our good friends, but we haue onely sent them before vs.*

4 Let not him that is bound to anie ciuill office depart, for such are bound, by the lawes of christian and godlie pollicie in euerie common wealth to attend vpon their calling, function and place in their owne citie.

5 Lastly, the Pastors and elders (as here *James* speaketh) may not depart, for how then shall the sicke be visited and comforted; which thing seemeth here to be commaunded & commended by the holie Apollle vnto them.

I. Ob.

The second sort make many obiections which may be thus answered. First they say, Gods decree is vchangeable: Ergo it is in vain to depart or to goe anie thing aside, for no mā can escape his decree, and so death when he sends it.

This argument is not good: for Gods decree doth not take away ordinarie and lawfull

lawfull meanes to saue life: no not When
a man hath receiued an answere from
God to prolong his life: as in *S. Paule*,
who was told of the Lord, he should goe
to Rome, and yet the Apostle neglecteth
no means of Gods prouidence to bring
him thither. *Act. 27. 14 3.*

Thus a hea.
the spaketh,

Tam fatale
est medi-
cum adhibe
re quam
conualeſce-
re. De lato.

Againe they say: Such as flie from death
loue not God, for death is the way to
him,

2. obieſt.

Yet againe looke on *Pauls* example:
he greatlie desired to be with Christ.
Phil. 1. 21. 24.

And yet for his brethrens sake, *Rom.*
9. 3. and Gods glorie, he would not giue
vp his life to the eaemies handes when
they thirsted so much for his bloud. *act. 25*
11. And he giueth God great thanks for
his deliuerence. *2. Cor. 1. 5. 11.*

They say the pestilence is an especiall
messenger sent from God, and therefore
we must quietlie abide it. So warres and
famin. And yet *Abraham, Isaac, and Ia-
cob*, flee and depart to those places where
they might best be relieued.

3. obieſt.

They say we haue no christian exam-
ple for this departure. This is no good
argu.

4. obieſt.

argument. Is it not apparant in holy scripture what euery one hath done? and wee know that in many things, the generall rules of doctrine are sufficient to determine those things whereof wee haue no commaundement, nor any paricular example. They say, *Dauid* fled not the plague. That was a short time, and whether should he flee, seeing that pestilence was spread all ouer the land. *2. Sam. 24.*

5. *Obiect.*

6. *Obiect.*

If any desire to know more of this, read *B: 21* of the pestilence.

Lib. 7. ca.
10.

The christians in Alexandria being among the heathens, without all difference or respect of persons, time, or place, did performe all duties of humanitie and charitie in visiting and comforting the liuing, and burying the dead Pagans: *ergo*, much more should we do this among the Christians. I answered, such Christian constancie, and mercifull humanitie is to be prayesed and followed, so that a generall rule be not made of it: For *Eusebius*, doth not say that euery one did so, but that very many of the Christians did so.

An



An admonitiō concerning the
 vse of phisicke, and all naturall helpes
*which the Lord may blesse for our
 good, as in other maladies, so
 in the pestilence.*



Aint James addeth;
 that after the former
 spiritual comforts, the
 Elders of his time *did*
annoint the sick with oile
in the name of the Lord:
 euen as our Sauour
 had before appointed, and his Disciples
 practised in their miraculous cures.

Marc. 6.

This gift of healing the Apostle spea-
 keth of, *1. Cor. 12. 30.* shewing it to be a pe-
 culiar gift : *are all doers of myracles ? haue*
all the giftes of healing ? And it ceased in the
 Church, when the Gospell was suffici-
 ently confirmed with myracles, euen a-
 non after the Apostles, Prophets, and E-
 uangelists had finished and ended their

N worke,

worke, and when their time was expired.

Now then the gift ceasing: it is madnesse to retaine still the signe which went with the gift, that is, this anointing or aneling, and more madnesse to make a Sacrament of it, as Antichrist hath done, and most extreme madnes to giue it vnto them onelie which are a dying, which was wont to be giuen to such as did recouer health againe. Wherefore as the holie visitors then did first vse their spirituall exercise, which is left for vs to practise, and next this extraordinarie gift and meanes of healing: so let vs carefully and wisely heere call for in the second place the learned phisition, the comfortable and ordinary meanes which God hath left vnto vs in nature as long as the worlde endureth. This order that holie

writer, the godly Preacher commendeth vnto vs in these wordes. *My sonne faile not*
10.11.12. in thy sicknesse, but pray vnto the Lord and he
will make thee whole: leane off from sinne,
Ecclesi. 3. and order thine hands aright, &c. and cleanse
9.10.11. thine heart from all wickednesse, &c. Then
12. giue place to the Phisition, for the Lord hath
created him, let him not go from thee, for thou
hast

hast neede of him : the houre may come that their enterprises may haue good successe, for he also shall pray vnto the Lord, that he would prosper that which is giuen for the prolonging of life. Whereas some obiekt that in the pestilence naturall remedies of phisicke cannot benefite vs, because the causes here cannot be found or seene in nature : I answer with M. B. If there come into the pestilence no naturall causes, then these whome the plague hath infected, cannot doubtlesse so much as be eased, much lesse be healed by naturall remedies. But this secōd to be very false, experience & common sense do daily tell vs. Wherefore I affirme, that naturall remedies must not be neglected.

Againe, whereas others doe obiekt, that phisicke heere often is seene to haue but small good successe : I answer, that we must not say of naturall preseruatiues, that because they doe not benefite one or two, or three : therefore they cannot helpe any at all. It is a badde conclusion : for consider that God doth governe naturall causes and their effects as it pleaseth him, and bleiseth them to whom hee will,

where and when he will.

And hence it commeth, that the infection toucheth not euerie one that is in daunger of it, neither is it deadly to euerie one that is infected.

Others yet more fondly dispute against naturall remedies in this sicknesse: and they saie that God hath here a more speciall providence, and he will smite whom he will to death, and therefore all remedies are to small purpose. These men againe want iudgement.

I answere, that the Lord no doubt, when he sent a famine into Egypt, and the regions there-about, he determined who should die in that scarcitie: yet for all this, ceaseth not *Ioseph* with most wise counsell, to prouide for the Egyptians, and *Iacob* for his familie. The like did *Paul* in the sea with the Marriners, when hee had receiued an answer hee should come to Rome safely: as is before shewed.

And Christ knew his time, and yet he went aside often from the enemies hand till his houre came, vsing the ordinarie meanes

meanes for his preservation.

And that no man may stand stiffy in his owne rash iudgement; *Quid Temeritate fortius ?* saith Tullie; *What so foole hardie, or so violent, as rash and bastie spirits?*

Denature
decorum.

Heare what that learned Father of blessed memorie, Maister *Luther* saith of this matter in his Treatise of the pestilence, translated out of Dutch into Latine, and in English thus much:

God hath created phisicke, and ginen vs a minde and reason, that euerie man should haue a care of his owne bodie for health and life: whosoener vvil not vse these, vwhen as vvithout the hurt of his neighbour hee may, the same man betraieth his owne life, and there lacketh little, but that before God he is made a murtherer: for by the same reason hee may despise meate and drinke, rayment and housing, and trusting too much vnto his faith, saie if God vvill, hee can preserve me without all these thinges: then the which folle, this is yet greater, that hee whiche after this sorte, casteth off the care

Of the plague in Wittenberge.

Ann. 1527

182. *Spirituall preseruatiues*
of his bodie, he may hurt and infect o-
thers also, and so through his negligence
he may purchase the blame of a murde-
rer.

Some men doe indeed as foolish men doe in a
common firing, which will not come and
helpe the citie, but let the fire alone, that
the whole citie might be burned: namelie
upon this trust, doubtlesse, if God will, he
can without water quenck the fire.

But friend, thou oughtest in no wise so
to deale: Nay, it is unlawfull and shame-
full which thou perswadest thy selfe: but
rather vse remedies and medicines, and
doo whatsoeuer anie way may helpe: per-
fume thine house, orchard or streete: flie
the infested places, and so behaue thy selfe as
one willing to quenck and not to maintaine
this open fire.

Againe, it followeth in the same
treatise. If Satan by the will of God,
either by himselfe or his Ministers, hath
wrought vs this deadlie infection: I on the
other side before all things will pray vnto
God, that of his mercie he will take away
the same from vs: then I will put to my
simple helping hand, both by persuming
and

and cleansing of the ayre, by vsing of medicines, and also in shunning the infection, where my presence is not necessarie. Lest I might seeme my selfe to haue neglected some thing, or to be cause of death vnto other, who through my negligence may take harme. But if God neuerthelesse will haue me visited with this sicknesse, or call me out of this world vnto his kingdome, yet I haue done but that which was my dutie, neither haue I offended in any thing, either against my selfe or my neighbour, but where my seruice is needfull, there I will let passe nothing of all things which either can or ought to be done of me. Behold this is that godly faith indeed which doth nothing rashly, neither tempteth God in any thing.

Note.

Thus the I conclude, when thou shalt haue wisely considered and discerned the causes of the pestilence: then turn to God (as the Prophet biddeth) with all thine heart, with fasting, with weeping, & with mourning, and flie aloft by faith into the secret place, almightie shadow, & blessed protection of the Lord, and there rest patiently as vnder his holy wings, euer praying for the increase of faith and patience, that thou maist quietly wayt and depend

Joel 2.12.

Conclusion.

upon God, and for a good conscience, that so thou maist auoyde false, foolish, vaine, and wicked feares, and cheerfully standing in thy place: and carefully call for the protection of the mightie, blessed and holie Angels, & for the communion and presence of Iesus Christ; so shalt thou chase far*away from thee the wicked and vncleane spirits which are sent of God to poyson and to destroy men with the pestilence.

1.Ch.6.
12.

And lastly, when thou hast vsed al the meanes before shewed, for thy spirituell helpe and comfort, thou must neglect no ordinance nor helpe of God in nature, both for thy cure and preservation. The wicked indeed inuert & peruert this order, as did *A/sa*, and therefore no maruell if they receiue often a curse in steed of a blessing; for if phisicke giue them health of body, their soules notwithstanding are neuer cured, or made any better by their chasticements: but they daily gather more strength to commit sin with greater boldnesse.

MAI-



MAISTER GREENE- HAMS PRAYER.



God most mighty, glorious and righteous:
O Father most louing, gracious, and merciful,
which keepest covenant and mercie in Iesus Christ; for all those
which receiuing the

first fruites of thy holy spirit, walke before thee in vprightnesse of their heart: we thy vnworthy children come vnto thee in the name of thy onely begotten sonne Iesus Christ our Lord: beseeching thee to renue and encrease thy holy spirit in vs, and to purifie our hearts more and more by faith, that we may haue a clearer sight, and a surer perswasion of thy fatherly goodnesse vnto vs, and that we may more readily perform our dutifull obedience vnto thee.

For

For we do acknowledge & confesse vnto thy sacred Maiestie, that wee haue yet neuer hitherto worthily esteemed thy mercies towards vs, nor sufficiently exprest the fruites of our bounden dutie towards thee: but that stil we remaine ignorant, and forgetfull of many good things, which wee ought, and might know. And we confesse Lord, we are slack vnto those things which thy holy spirit offereth to our mindes, vnapt to do them, soone weary of wel-doing, and wherein we please thee something, we please our selues too much. Moreouer we likewise confesse, that we are ignorant of many euill things, that we haue done, doo, or may doo: forgetfull of diuers things, which sometime we haue had knowledge and remorse of. And now the things which come to our remembrance, and are in our sight, do not appeare to be so sinfull in any measure as they are, and ought of vs to be regarded. Yea we are beguiled or euer we are aware with our present corruptions, and they cleaue so fast vnto vs, that wee can hardly leaue them, but most hardly be brought to true repentance of them. We beseech therefore thy sacred Maiestie,

lestie, to worke in vs by thy holy spirit, a
wise and carefull searching out of and into
our sinnes, that by thy lawe wee may be
conuincd of them, awakened by thy
threatnings, rebuked for them by thy
iudgements, executed vpon the wicked,
and exercised towarde thy children, ser-
uants, and friends, that so we may feare and
tremble for them. And by the serious pre-
meditation of the vncertaine houre, of a
most certaine death, of the day of thy ge-
nerall, ineuitable, and dreadfull iudge-
ment, of the horrible & euerlasting paines
of the wicked in the helles, and their losse
of the inestimable ioyes of the heauens,
stirre vp our dead heartes to seeke thee
O Father in thy Christ, and thy sonne
our Lorde and Sauour in the Gospell.
And finally, wee pray that wee may be
euen confounded in our selues, by the
fruitfull remembrance of thy blessed suf-
ferings, the most precious bloud-sheeding
and death of our Lorde Iesus Christ,
that so wee may bee humbled after that
manner and measure thy children should
bee: beseeching thee, that wee may so
afore-

aforehand accuse our selues before thy blessed Maiestie, that our aduersarie may haue no power hereafter to accuse vs, so iudge our selues, that we be not iudged by thee: so with shame, sorrow, feare, & trembling, acknowledge the vilenesse of our sinnes wholly before the throne of thy justice, that wee finde it to be a throne of grace and mercie vnto vs in Iesus Christ our Lord.

Now O Lord, the searcher of the hearts and reynes, thou knowing this to be the humble and single desire of our hearts, we flye vnto thee for refuge, beseeching thee by thy holy spirit to worke in vs a clearer sight of the wisdom of our Lord Iesus Christ, whereby our mindes may be further cleared from blindnes, and we haue a clearer sight of the whole misterie of our saluation in him; and graunt vs God a fuller perswasion of the discharge of all our sinnes in his death, and of the imputation of his righteousness vnto vs, in his resurrection: that the guiltinesse of our conscience may daily more and more goe away from vs, and peace of the same be confirmed in vs; especially in the time of our temp-

temptation and trouble, the day of our death, and the houre of iudgement. And next (most mercifull Father) graunt vs a more powerfull experience of his death, kil'ing sinne in vs, and of his resurrection, raising vs vp vnto a new life, that daily we may be lesse sinfull, and more holy, righteous, and sober in this present life: that so also wee may haue a more sure and stedfast hope in his redemption, and may more strongly resist the vanities of this world, in false pleasures, profits, and glories: and more patiently endure all manner of miseries of the same, which may befall vs, vntill his glorious appearing when he shal come to bee glorious in his Saintes, and made maruellous in all those which belecue in him, *Amen.*

Furthermore O Lord, whereas we are priue to our selues, or it is knowne vnto others, or vnto thee, that thereby any sinne or sinnes more strange in vs through our corrupt nature or custome, or the temptation of others, or of the tempter, we beseech thee that there we may labour to finde the precious death of our Lord Iesus Christ more powerfull in subduing the same: and
whereas

whereas through vnabilitie of nature, want of meanes, or grace, wee are weaker in any duties of well-doing, there wee may strue to finde the vertue of his glorious resurrection more effectuall in raising vs vp in meanes of life : so that our familiar corruptions being cured, and our speciall infirmities beeing relieued, wee may be also endued, as with generall graces meete for all Christians, so with such peculiar graces as may be meete for our callings, and inable vs to glorifie thy holy name, build vp others in well-doing, and treasure vp the fruites of a good conscience, for our selues at all times, and especially in our neede. And in this behalfe the desire of our heart is, that thy holy spirit worke in vs the renouncing of our reason so farre forth as it is blinde, and the crucifying of our affections so farre forth as they be corrupt, that so wee may offer them vp with soule and body in sacrifice of humiliation : and that hauing receiued these graces, we may also offer them vp in a sacrifice of obedience vnto thy gracious Maiestie. And wherein soeuer wee haue, doe, or shall
with

with thy graces obey thee, wee desire
to offer vp thy graces; our obedience,
and our selues in a sacrifice of thankes-
giuing, and praising of thy holy and blef-
sed name, through Iesus Christ our Lord,
Amen. All thy waies O Lord, we acknow-
ledge to be mercie and truth; we beseech
thee therefore, giue vs the holy fruites of
all the good meanes thou hast heretofore
wrought our good by: as thy holy and
sweete promises preached vnto vs, red of
vs, meditated vpon by our selues, or con-
ferred of with others, the prayers, thankes-
giuings, Psalmes & Hymnes of our selues,
our friends, and thy church, thy sacred Sa-
craments, the ministerie of thy holy An-
gels, the cōmunion of thy Saints, & admo-
nitiō which hath bin giuē vs for our good:
most humbly entreating, that we may haue
sanctified vnto vs the remembrance of thy
former mercies bestowed vpō thy church,
vpō any member therof, or vpō our selues,
either in benefits, or in crosses: & albeit our
nature is most impatiēt either of reproches
offred vnto vs by our enemies, or any iniu-
ries by our friends, yet herein we feruent-
ly aske of thy wise and mercifull goodnes,
that

that wee may reape a good fruite euen of
such euill meanes. And because wee grow
to be acquainted with the pride of our spi-
rits, and sloathfulnesse of our flesh, and
fewe meanes are left vs, and many offen-
ces (by our selues conceiued; by others and
Sathan offered) do alreadie, and are daily
like more to assaile vs: O Lord, thou which
hast bene our God, euen from our first
birth, especially since our new birth, bee
thou the God of our middle age, yea of
our old dayes, (if wee liue so long) vntill
thou finish the last worke of our new birth
begun and continued thus farre in vs. To
this ende we aske of thee that we may vow
(and receiuing grace from thee, wee doo
vowe) to vse all these forenamed good
meanes of our saluation, more mercifully,
then yet euer we vsed them; in vsing of
them wee aske more feare of thy Maiestie,
faith of thy promises, purenesse of our
hearts, loue vnto others, and withall, blef-
sing and fruite more abundant, that our
latter workes may be better then our for-
mer.

Wofull experience (O blessed Sauour)
teacheth, and moueth vs to call vpon thee,

as for these former things, so to be preserved and protected by thy almighty and mercifull grace, from our owne corruption to come, from all Sathans temptations and accusations, from all manner of contagion of the vngodly in their iniuries, reproches, and in their benefites, praises, their sorceries, inchantments, yea from any hurt of thy children (as they be not regenerate) & from any hurt by thy creatures, so farre forth as any of these things may hurt our saluation. Former experience O mightie God and mercifull Father, ought not onely to teach, but also to enforce vs to giue thee thanks, praise, and glory, for thy former mercies vpon vs and thy Church bestowed: but wherein thou hast provided for vs many arguments of strength, of faith: or ignorance, forgetfulness, negligence, and want of reuerence of thy mercies received, minister iust cause of humiliation: and therefore in some faith in, and thankfulnesse for thy former mercifull blessings, and yet in much weakenesse, in the merits of Iesus Christ our Lord: with our whole heart, we beseech thee giue vs a good portion of thy spirit, to call carefully

O

394 *M. Greenhams Prayer.*

fully thy benefites to our remembrance,
wisely to vnderstand them, and reuerently
to regard, and truly to be thankfull for
them, in minde, in heart, in word, and deed,
through Iesus Christ our Lord and onely
Saviour. *Amen.*

Wee beseech thee most mightie God
and mercifull Father, to make partakers of
our praiers, and thankesgiuings, all the
whole Church, and euery member therof,
especially where dutie most char-
geth, promise bindeth, necessitie
craueth, and thy glory
chalengeth, &c.



L Et the rich seeke for the godly, wise,
and learned Phisition, and take heed
of wicked, ignorant, bold empyricks,
which kill many men, and yet feare no-
thing, because they be not called to their
accounts according to good lawes for this
cause provided.

And let the poorer sort with good ad-
uise and counsell (if they can haue any) vse
Maister *Phaers* medicines, in his short, but
learned Treatise of the Pestilence, which
he wrote of purpose for the benefit and
comfort of the poore.

Maist. Phaer
of the Pesti-
lence.

I haue added a fewe medicines of Mai-
ster *Phaers*, because of some emptie pages:
they may serue at a neede, and by Gods
grace do some good when better counsell
is wanting.

*A most precious Elecluary against the Pe-
stilence for the rich.*

TAKE *Cinamome elect*, one ounce, *Terra
sigillata* 6. drams, fine mirre 3. drams,
Vnicornes horne, one dram, the seed
and rinde of citron, rootes of *Dyptamy*, bur-
net, *Tormetille*, *Zedoary*, red coral, ana: drās
two, yelow saunders foure scruples, red
saunders,

saunders, two scruples, white bene and red flowers of marygolds, *ana*, one dram, Iuor-
ry rased, *Scabionse*, *Betomice*, *Offininis tunica*
appellata, seed of Basile, the bone of a Stags
hart, Saffron, *ana* two scruples, make a fine
powder, & adde vnto it, of *Bole armoniacke*
preparate two ounces, white sugar three
pound, and with a sirrup of *Acetocitate ci-
tri*, make a goodly electuary, and keepe it
in a glasse.

*Or this forme with lesse cost and
quantitie.*

TAKE of the rootes of *Diellamu*, tormen-
tul, *bole armeni* prepared, (that is, wa-
shed with water of *Scabionse*) *terra si-
gillata*, *ana* * 6 drams: of the roote of *Gen-
tian*, and of the roote of butter-burre, of
Betomie, called in the shops *Betomice tunica*.
Ana, 2. scruples, red saunders one scruple,
Iuorie rased, the barke of *Citrone*, of red
corall, of the bone of a stags heart, of the
roote of *Zedoary*, *ana*, halfe a dram, of most
pure perles, of both kindes of been, *ana* 2.
scruples, *fragmentorum quing*, *lapidu pretio-
sorum*, *ana* one scruple: amber, good Vni-
cornes horne, *ana* halfe a scruple, of gold
and siluer leaues three of each, mingle all
these, & make a fine powder. If

Of every
one like
quantitie.

Let the Apo-
thecary help
you to make
this powder.

If the Pestilence commeth with great
excesse of heat, take one dram and drinke
it vpon Rose water and vineger, but if yee
feele it cold, take it in a draught of wine,
and couer you with clothes, so that ye may
sweate as long as is possible, for without
doubt, it is a present remedie, as I my selfe
haue oftentimes proued.

For the poore the best I finde is this.

TAke the roote called *Petasites* in La-
tine, in English the butter-bur grow-
ing by the water side, drie it & make
fine powder of it, giue it the sicke.

If the Pestilence commeth with heate,
take three drams of it in Rose water and
vineger: but if it come with a cold, giue it
in a draught of wine, and cause him to
sweate as long as he can endure it.

To ripe the botch.

TAke Mallowes, & the rootes of holi-
hock, & onions, as much as shall sus-
fice, wash them and seeth them in
water, and afterward bray them in a mors-
ter with powder of linseed, and of *Fenu-
greke*, & a good quantitie of swines grease
fresh,

fresh , laying on the plaister euerie day
once.

To breake the botch.

Some lay on it a plaister made of figges,
soure leuen , and reifins without ker-
nels , braied and incorporate altogither in
oyle of camomill.

To mundifie the botch.

Afterward mundifie the place with a
salve made of yolkes of eggs, fine barley
flowre, and a litle hony or oyle of Roses.

Medicine for incarnation.

Last of all, for the perfect incarnation,
take the iuice of Daises, & with a litle
waxe make a soft oyntment, and vse
it: or ye may lay thereto any other salve
incarnatiue , as ye are wont to do in other
cleane sores.

FINIS.

day

ges,
er-
r in

th a
arly
s.

on,
little
vse
alue
ther